

Here begynneth the

boke called the Wyffe/or Tonne/or the
lyfe of perfecyon. The reson or cause
wherof dothe playnely sappere
in the proesse.

by R. w biffard
of Sion.

r
f



1582



To the deuout readers.

His worke was wrytten yeres ago. And nowe thought necessarie to be
lende forth: bycause of these newe tangle
persones / whiche indeude ben heretikes /
all though they wyll nat so be called; ydone write
newe oppinions / and do nat onely deprauie all reli-
gions that commenly ben called by that name reli-
gion. But also done corrupt the high religion of all
religions. The newe testament of Christe / agayne
whome they fare: Here is somewhat spoken in our
commune tonge / that all you may knowe all
their false and subtyll deceites / and the
rather beware of them. I beseeche
you applice all vnto the best / and
I most mekely do submitte
my selfe vnto charitable
correction. And then
is the vertay and
only cause (as
oft we haue
shewed)
that we
done
sette forth our name.
The olde wretched brother
of Spyn / Richard Whitingde.

couenant
therefore

CA Worke of the thre vo'wes of religion/
contrary vnto the great Heretikes Luthe-
rane / moche profitable vnto relig-
ious persones : gathered by
a brother of Syon / Ry-
charde Whytforde.

CThe preface.

CIn our lord god / and most swete sautour
Iesu : salutacion.


So denuot religious dough-
ter : you haue often and instantly re-
quired me / to write vnto you / & vnto
your sisters / some good lesson of reli-
gion. And per you knowe well : I am
but as a nouisse in religyon my selfe:
more mete to lette / then to teche religion . And (to
saye trithe) moche unworthy to speke of good reli-
gion. Nat withstandyng / trustyng in the grace / &
helpe of our lord : by your holy prayers. I shall (ac-
cordinge vnto my poore abilitie) inforce / & gyue di-
ligence : somwhat to satisfie your deuoute mynde / &
religious desyre. Wherfore call vnto your remem-
braunce : the sunilitude / lykenes / or example / that I
haue made vnto you / & diuers of your sisters (nat
without the authorite of holy doctours) of the lyfe
of perfection. That is to say / that the lyfe or maner
of lyving / of perfection (as in this state of our mo-
ralitie) is moche lyke vnto a pleasant / precious / &
holosome wyne / contayned / preserued / and kept in a
dypp / or tonne. Whiche vessell ben communely made

perfection

The preface.

of planed bōdes. And those bōdes cōpassed about
and bounde fast with hopes. And yet those hopes:
bounde and made fast with small wyrkes. So that
if the wyrkes (by any chaunce) be losed or brokē:
the hopes for thy with done shpe or statte of. The bō-
des than done lose / and ben deuided or departed in
sonde. And so dothe the wyne flowe out & perishe.
In lyke maner is it of the lyfe of perfecion: whiche
is closed and kept moost surely in religion. And re-
ligyon is made / and standeth principally in the .iii.
. euangeliall bowes / obedience / wilfull pouertie / and
chastitie. For these thre (as in maner the bōdes of
the sayd vessell) ben the substanciall partes of reli-
gion. Whiche bowes (nat withstanding) ben com-
passed & bounde to gether (as the sayd vessell with
the hopes) with the preceptes & counsell of the holp
rules: other of saint Augustine / saint Benedicte / or
saint franciske. Vel in gracie Basiliſ, or in greate of
Basilis. And yet those rules ben knyptes & made fast
to gether (as the sayd hopes with þ wyrkes) with þ
holys ceremonies of religion: whiche ben contayned
in the Statutes / and constitutions / addicions / mu-
tacions. And in the laudable customes of eerty sun-
gulet monasterie: or of the generall ordinaunces of
the same religion. Note well nowe the example /
or similitude. For as in the sayd pype: whanne the
small wyrkes ben brokē or losed: all þ residue doth
folowe fayle & decaye / unto þ distruktion of þ wyne.
So in lyke maner / whan the holys ceremonies of re-
ligion ben neglected / forgotten / lost / pur a wape / bro-
ken / despised / littell or nouȝt set by: Than done þ
rules decaye: and the bowes losed ben little regar-
ded of no strength. Religion is gone and the life
of per-

ruleſ

The preface.

fo. iii.

of perfection clene dulpted and losse. The decays
of religion in this present tyme of our age (perte to
say) is evident. And surely the great cause / and oc-
casyon therof: is the contempt / and negligēce of the
wykers: the small ceremonies. For you may take
this for a sure truthe. That person in religion: that
doth despise or sett little by the least or smallest ceri-
monie / shall never be good ne perfyte religious pe-
sonne. Hic doth therfore semme unto me most conve-
nient: that we speke fynde of the holy ceremonies of
the religion. As of the wykers / & than of the rules/
as of the hopes. And in the thyrd place of hyscen-
tials of religion. That is the .ii. bowes / obedience/
wiffull pouertie / and chastitie / as of the bordes. In
the .iii. place of the selfe religion. As of the bessell/
pype / or tounie: And last in the fyfth place / of the lyfe
of perfection: as of the pleasant / precious / & moost
holesome wyne. This shalbe the ordre of our insti-
tucion and purpose in this your devout and religy-
ous request. That withstandynge we haue of late/
sene divers werkes in latyn / sende out openly in
privite: agayne all maner of religion. For the great
heretyke Luther with all his discyples: done des-
prauie / and vitterly condempne all maner of religy-
ons / except onely (as they call hit) the religyon of
Christ. And specially to make any booke / or pro-
mise vnto any of the sayd essencials / that is to saye/
obedience / pouertie / or chastitie / accordyng vnto
any of the sayd rules. Wherfore I thought necessa-
rye (vnto the comfort of all suche persones as haue
or done purpose or intende to entre religion) some-
what after my poore vnderstanding / to speke therof.
And so to auctl were / that the reders may haue some

.i.iii. reasons

i. Cor. 15.
D.

The preface

reasons and trouthes ready to auoyde the perylous
payson of suche blaterers: and to gyue the lesse cre-
dence hnto their wordes. For trouche it is that the
holpe Apostle sayth. Corrumput bonos mores, collo-
qui a mala. Yuell communicacion yuell talkyng/
and yuell wordes: done corrupt and distroy
good maners and vertues. If yuste than
we shall reherce their reasons and
sayenges agayne religion.
And than shall we make
answere (as it may
please our lord)
vnto the
same.

Here endeth the preface.



The fiftte parte. In the fiftte chapter. fo. llll.
COf the reasons of the heretikes agayne
religion: And fiftte of their reason in
genetall. The fift chapter.

MY FRIENDE
We deuout reders you must
wagen that the selfe heretikes done
speke for y^e reasons that done folowe:
ben their reasons/and done semetyme
surely grounded vpon scripture. And
by reason therof/they ben the more ioydous: more
subtilly done deceyue / and more perilously done
payson the simple and vnlearned soules.

CThe fyfste reason genetall. *of the heretike*
ALmighty god after that he had suffered his Prima ra-
tio genera-
lis.
chosen people the children of Israell: longe
for their sinnes to be punysshed in Egypte / by the
tyranny of kynge Pharaos / dyd (whan the tyme
came) mightfully and merueylously : delyuer them
by the hande and power of Moyses. And this was
done in figure of Christ: that by the father of heuen
was lende vnto this woorde/made man/concepued/
and borne of the holy virgyn Marpe: to delyuer &
redeme all mankynde fro the bondage of the deuyll.
So than out swete lord & sauour Jesu / by great
labours/by meruaylous pepne and passion/by most
shamefull dethe: hath bought vs out of the course of
the lawe of Moyses: Which was a lawe of rigour/
a lawe of vengeance / a lawe of thraldome & bon-
dage/and a lawe of feare and drede. And hathe put
vs vnto the libertie & fredome of the gospell:whiche
is a lawe of pleasure / a lawe of mercye / a lawe of
grace / a lawe of libertie / and a lawe of loue. So
that

R. o. S. C.

Take heede
nowe vnto
this subyll
& false my-
sour.

*The Gospell
vnto þeþe
þat*

The firste parte.

that nowe we be nat bounde seruandes / but we ben
children/ And yet not onely children/but also heires
and cohereditoures vnto Christ. But alas alas for
moste depe soþwe/that we nowe haue sypped/and
ben fallen and ouer throwne / from that swete and
moste pleasaunt christiane libertie : vnto moþe thral-
dome and bondage / than euer were the children of
Israell in Egypt. For nowe we haue moþe folyshe
and superstitious seremonies / thanne euer had the
Jewes/ Scribes/ oþ Phatyses . So that nowe we
ben retourned from Christ vnto Mopses/and from
Mopses vnto Pharaon. And loþyng the Manna /
moþt swete spirituall meate of the gospell: we take
delectacion & pleasure in the pottes of fleshe / and
potage of Egypt. And noþyng contente with the
quietude/ease/and rest of the gospell: we done wil-
fully gyue/sell / and bynde our selfe vnto the seru-
tute and thraldome of Egypt / and vnto the intoller-
able and lost labores of tyles and þyckes of claye/
myre / and mucke of the same . And despisyng the
swete and comfortable yoke of the life of Christ/and
of the lyght & easie burthen of his lawes & doctrine:
we done more than wilfully bowe downe / & charge
our neckes vnder the roughe/harde / and rigorous
yoke of the maners of men : that is vnto the heape
lade/and blockyshe burthen of their constitutions/
lawes/and statutes . O good lord / howe folyshe/
howe madde ben we / what sende / what puell spe-
rte / what inchauntementes / haue thus bewytched
vs / That nowe so many hundreþ yeres / we haue
so miserably erred / oppped / and faine clene downe
from the hyȝe towre / and pleasaunt palace of free-
dome and libertie: vnto the depe dungpon of thral-
dome

dome and bondage . from saythe / vnto my stresse .
From hope / vnto Doute . From loue / vnto dzedes : frō
pure religion / vnto peuysshē & folysshē ceremonies .
From Christ / vnto Moyses : And from the gospell
of god / vnto the olde lawe of the Jewes . So that
nowe we shall ende in the fleshe : that we beganne
in the spirite . For that we enterprised & vnderooke
spiritually / we shall fenisshē and parfourme car-
nally . That we beganne gosly / we shall ende syn-
fully . For in the begyninge of christianitie all p-
sones (without any distinction or difference) were
equally / and in lyke maner christianes / as brethernes
and sisters . Whether they were bonde / or fre borne .
All were of one calling the electe / and chosen people
of god . Holy preesthode all sacred for to offre spiri-
tuall hostes / and sacrifice acceptable (by our lord
Iesu) vnto almighty god . There was (I saye) no
difference / all were preestes . But onely that women
were prohibite / and forbode to preache : all were the
chyldeen of god . And (as we sayd before) heires /
and coheritours vnto Christ . But nowe alas / all
is tourned clene contaray . For some persones bene
the chyldeen of saynt Augustine . Some the sonnes
& daughters of saint Benedicte / called saint Benet .
Some of saynt franciske : some other of saynt Ber-
nard : some of saynt Dominike / & so forth of many
other / that nowe in steede of the chyldeen of god / ben
chaunged vnto þ chyldeen of men : And that in steede
of the lawe of god / done kepe the lawes of men . And
thus haue they forsaken the gospell of god / whiche
(as we sayd) is a lawe of loue / and a lawe of liber-
tie / & haue bounde them selfe (and that by solempne
bowe) vnto the rules and lawes of these men : whi-

B. I. cheben

finijge

The fiftie parte.

che ben the lawes of feare and dzedē / and lawes of
thalidome and bondage. For where before the ma-
kyng of that bowe and profession they were losse
in their owne power / & so myght haue kept the lawe
of the gospell / all by loue in fredome / libertie / and
gladnesse of hatte & mynde. Howe done they kepe
thei r rules / yf they kepe them as in very dede fewe
done or none : yet (say I) done they kepe them for
feare and dzedē in thralidome / and to the bonde of
theyr bowe and promyse: with moche mutmure and
gruge / & with an yuell wyll. Howe done the hereti-
kes conclude : with fourte reasons crafty & false / as
shall appere.

The auctor

¶ Of the conclusion of the heretikes / with fourte subtyll reasons after theyr exclamacions.

¶ The heretikes done speke agayne.

Dowe all you christianes : all you symple and
deuoute all though vnterned persones: se / co-
lyder / and percepue : howe by these crafty religiouse
persones you ben deceyued / & brought into a snare
to byleue that to be good : that is yuell / and noyous
for to professe / and promyse these bowes : is syrke a
thinge of great folys / & folisshnes. Seconde: a thyng
of great presumption / & boldenes. Thyrde a thyng
afslute dampnation. Or at the leste (for the fourth rea-
son) a thyng of great peryll: and jeopardye. Syrke:
it is a thyng of great folys : and madnes / for what
can be more folys or madnes: tha to obtayne / wypne /
or gette that thyng that with paine / wo / & laboures /
in feare & dzedē vnder bondage / that myght be ob-
tayned: and had with pleasure and easie / in loue and
lurke / vnder fredome and libertie. But the lawe of
the gospell

Thei r speci
all reasons.

First reason.

.1.

of .2.

.3.

.4.

The proues.

The syfste partie.

To. vi.

the gospell/the religion of christe : is (as is sayde) a
lawe of loue / and of liberte / and sufficiencie vnto all
christians : for thei; saluation. Ergo: to make any
mo lawes: or to pmyse any mo religions:is a great
folys/and mere madnes. And also it is more merite/
& more worthy rewarde/or thanke:to do any thinge
for loue/with good wyl and lyberte / than for dzedre
compelled there vnto by thralldome and bondage.

In case.

Example may proue this trouthe/let(in case)a per-
sonne be presente that is in necessite or nede / and an
other personne that of his owne fre wyll/ of his owne
goodes wolde helpe the nedye personne / if relyue his
necessite/were nat he more worthy thanke thā an o-
ther personne that were bounde in obligacion/and so
of his det and dute shulde helpe the same nedye per-
sonne agayne his mynde & wyll/ onely for his bonde
and obligacion/he muste nedye more merite that doth
offre wyll:than the personne compelled by bounde.
So doth appere the fyrist reason:that to make suche
bowes/and to haue suche religions is nothyngē ne-
cessarie/but rather a thyngē of great folys/ and mere
madnes. So the seconde:it is a great boldenes/and
metuaylous presumption and rather a temptation
or prouocation of god : than a trusse in hym / that a
fayle personne whome god hath endowed with dis-
cretion / and wylldome shulde aduenture / put hym
selfe:that is to saye his welth and strengthe / his pro-
sperrite and pleasure/his quietude and teste/his lyfe/
his dethe/his body and soule/his saluacion or damp-
nacion:in the gouernauice and gydyngē/ in the rule
and order of an other personne that he never knewe/
ne yet knowe. And that peraduenture is a sole / or
hath nat so good wyll so good leynyngē/wylldome/

v. clv

þre of the
secodre easys:

Agyn obes-
dience.

doctry
wyt

The þype,

W.ii. reason,

thral

The syg^ee parr.

reason ordinaunce / ne conueaunce : as he hathe hym selfe. So that where a good simple persone of fferent deuotion / wolde sele and laboure to obtaine perfection / he shall put hym selfe thral / and bounde by vowe and profission vnder a louetayne / that nat onely doth lacke: and is boide of letynge / discression / god maner / vertue / but also is mo^re vicious in lyuyng / than the publicanes / and comune plones moste noted of all lewdnes: and synfull abhominacions. So that many tymes: the poore subiecte / that well intended and purposed / shalbe sayne: & (in manner) cōpelled to leue / and forlase the lawes of god / and of the gospell: to folowe (as they say for obedience) the rules and commaundementes of a man. And yet wolde to god he were a man / and nat rather a beste or a fende / thus theyr obedience is proued a folyshe presumpcioⁿ. And lyke wylle of theyr wylful pouerse / a great presumpcion for any persone so cleerly / and bierly to forlase the woldē / & al the goodz and commodites therof / without whiche no persone may lyue: that (vnder paine of dedely synne) he may nothyng haue nor kepe / nor yet make any prouisioⁿ to hym selfe / what nede so euer he haue / but onely hange at the wyll and pleasure of an other persone / that perauenture were mo^re to be prouided for / than to prouide for other persones / without sayle a great presumpcion for very nede and necessitel wyll many spines cōpell them to breke that vowe / whiche therfore had bē bettel vnmade. And so^r theyr thryde vowe: and promyse of chastite. It is a presumpcion aboue all presumpcions / that a mortall persone lyuyng here in the staille fleshe: shulde enterprise promyse / and take vpon him to lyue without the fleshe / whiche

*Agayne
pouerse.*

*Materie of
devotion.*

The syxt Chapitre.

fo. vii,

Whiche is rather the lyfe of Angelles/ thā of man/ for
the acte of the fleshe is naturall/ and the moste natu-
rall acte without whiche mankynde might nat be co-
myned and p̄served. The olde p̄ouerbe muste ne-
des also be true/ it is hardē to remoue stō the fleshe:
that is b̄ede in the bone. A great p̄esumpcion ther-
fore is it to promyse by soleyme boewe/ that is contra
ry/ and p̄iudice vnto nature / for saynt Paule sayth.
It is better for any plone to be maried thā to b̄enne
by the flāme of the fleshe. Thyrdly to make these bo-
wes is sure dampnation / for it is contrary vnto the
ordinaunce of god/ and of nature / for god dyd make
mā in that codicion: that (naturally) he shulde haue
in his owne power: the fredome and liberte of wpl.
Sub te erit appetitus tuus, et tu dominaberis illius.

Co. 7. B.

i. Co. 7. B.

Proue of
the. iii. reas.

Gene. 4.

H. v. all
The wordes of our lorde vnto Caym. Thyne appe-
tite/ and passion shalbe vnder thy power/ and in the
liberte of thy wyl/ & þ shalbe lorde & maister therof
by the liberte of wyl/ as well as by reaso/ vndertak-
dynge and memoriþ/ man: is the very p̄image of god.
But by the p̄myse of these bowes: mā maketh thralle
and bounde: that god made frē / and so (as moche as
lyeth in hym) man doth forsake that similitude / and
doth deprive him selfe therof/ and wilfully doth leue
or rather lose that liberte. Ergo: thus to promyse &
make boewe: bycause it is contrarious vnto the ordi-
naunce of god/ and nature is of frē & certeyne damp-
nation. Howefor the fourthe reason/ it can nat be de-
nied: but (at the lesse) it muste nedes be of moste pe-
ccyll and reoperdy of the sayd dampnation. And the
wylle man sayth. Who so loueth percyll shall lyghtly
fall therinto. But these religiouse plones/ done wyl-

Proue of
the. iii. reas.

Ecclo. 5. D

B. iii. fully

The syssie parte.

fully vndertake and put them vnto that ioperdy.
Ergo they bene moste lyke to fall therinto. That
suche enterprize & purpos ben perilous & iropdous
theyz owne auctource done recorde. For Cesarius of
them sayth/ that as religion obserued and kepte is
of moste hyghe merite. So neglecte broken and nat
kepte: is it of moste depe dampnation. But howe re
ligion is kepte: al the woldē may openly se/ pceyue
and knowe. For where they done promysse by theyz
bowe & profission: obediencē vnto theyz souereynē
they kepe none/ excepte it be in suche thynges /as do
please them selfe/ let the souereynē comande/ exhort
counsayle what they wyll / the subiectes comonly in
all places / wyll folowe no farther than theyz vsed
terme/ the custome of the place. For if the souereynē
wolde refourme any parte of theyz selfe professeſ ru
les/ that of longe tyme hathe ben neglecte and ouer
passed/ they wyll sone answere & saye. Syz or Ma
dame we byſeche you pardon vs therof for that was
never ſene ne herde of in this house. And if the soue
reyne wolde ſaye / yet natwithſtandynge : it is our
very rule that we haue profeffed. They wyll againe
answere: here haue ben (in tyme past) wyſe/ ſad/ and
lerned persones of good conſcience: and they leſte it
as they founde it/ and ſo we byſeche you to leue vs as
you founde vs/ for this was never uſed amouge vs/
And we done ſuppoſe and truſte/ that it may be ſuffi
ciente for vs to do as other haue done before vs/ and
to kepe the custome of the place. And thus in concluſ
ſion obediencē ſhall haue no place excepte it were by
conpulsion/ And I report me: what maner of obedi
ence that is. They done also profeffe/ and promife
wyfull pouerte/ but as ſone as theyz nouisſhipe is
paſt

Cesarus and
monitione.

Agyn obe
dience.

Sobrecyng

Agynne po
verte.

past and somme before they take stipen selary and wa-
ges/as seculer prestes done some moze some lesse.
And therwith and also with such moneys and gys-
tes as they; stendes done gyue them in almes/ and
suche also as they done wynne and gete by they; do-
vely laboures; by any other waye and meane/they
done therwith byc and sell/dyce/karde and dynkes/
& generally what they wyll at more propre lybetter
and more nere vnto them selfe/ than ben worldly p-
sones/ and whan they come abrode they ben well ap-
pointed/and lacke nothinge to be desyred. They;
wynne and stendes ben setforthe and promoted with
the best/ and yet done they call this pouerte. And as
soz they; thyrdre bowrs chasite: howe so euer they
done professe and promise it/ they kepe it but then,
derly/ whiche thyng is so euident/that it nedeth no
farther profe. And surely so is it of al the other as
you may se & perceyue so opely/that none excuse can
be made/ wherefore all though he it were a lawfull
thyng to make these bowrs/ yet were it better that
none were made/ excepte they were better kepte.
nacwicke standynge; ther that can fynde no maner of
grounde nor auocacie in all the lawe of god / olde /
nor newe/ that any such bowres were made ne shuld
be made. And finally it is agayne good reason/ and
contrary vnto the comune welthe/ that suche persones
shulde be suffred to gyue away/ and to forsake they;
owne goodes and landes/ and thā to lyeue in flouth/
and mete/ and clene ydernes. Theseben the wordes
and reasons of the heretikes.

In owe speketh che auocacie vnto th ereders.

O God deuouice reders & herers / I bysche you
be nat flaudred ne offendred nor any thyng
meruayle

*Agayne
Chasite.*

Hendry

that they

The sy;st part.

meruayle or doute that I set forthe the reasōs of the heretikes so playne and extremely for the more stro-
ger and vnassoyable that a reason dothe appere
in settynge forth the more feble and of lesse auctorite
is it whan it is (by the trouch) assoyled for (of a sus-
tēp) these reasons wherby these heretikes as adver-
saries and enemies of christe / done blasphemē & de-
tracte holy religion / and so done delude / deceyue &
corrupte the symple myndes of many devoute per-
sones : done semē very stonge as surely founded &
grounded vpon the trouthes of scripture / as all here-
ties ben / but whan they ben tried & well loked vpon
they ben proued in dede ful of falschede for whā they
haue for theyz grounde: and fyſte or cheſe argumēt
put a trouth of scripture : than done they ſubtelly &
craftely bryngē in an other proposition or ſentence /
whiche ſcoleme done call a minoze / that is to means
a ſeconde propoſition / where vpon with the other
that went byforē they done conclude and proue / or
rather done ſeme to proue theyz purpoſe: and herelſy
whiche ſeconde propoſition: is euermore an herelſy /
or vterly false / and that propoſition done / they with-
out probation or profe / ſuppoſe for a trouth whiche
in dede is false / & ſo done theycōclude a falſhed or an
herelſy / that to the symple and vnlearned persones /
dothe ſeme true and ſo ben they blyuded and decey-
ued / as you ſhall euydently ſe & perceyue i the pro-
ces that ſhall folowe. Take pacience I beseeche you
for I muſte nede reherſe many thynges agayne
that byforē ben ſayd to make the an-
ſweſe playne unto euery pſone.

¶

The seconde chapitre.

fo. ix.

COf the answers after ordet / vnto the reasons of
the heretikes before written agayne religion/
and the essenciall bowes therof/ and
kynde agayne theyr fyft rea-
son generall. The seconde.

Chapitre.



Ifst you muste percepue what chynge
is theyr minde and purpose to conclude
and proue as a trouth/ and to pertwage
and cause the people to byleue the same.

perswade

That is: that al religions wherin these
bowes ben made and professed/ and consequently al
maner of bowes or boades of promyse/ shulde be co-
trary vnto the lawe of Christe and vnto the liberte
of the same. And to pue this by/ they done put forth
a proposition or sentance/ whiche amonge scolemen
is called a maiore/ that is a chefe or principall propo-
sition or sentance put for a grounde of trouthe/ wher-
by with the seconde proposition the conclusion may
be proued. And that maiore or chefe sentance/ is here
in theyr reason / this in some / that as our lord god
the facher of heuen: delyuert the chyldzen of Israel
his chosen people/ (by the hande of Moyses) out of
the lande of Egypte/ & from the captiuite of Pharaon
So dyd he (by our lord and saviour Jesu) deluer
all christianes from the bondage and thraldome of
the dyuell/ and out of the lande and realme of synne
wherin all mankynde was bonde and thrale by the
trespassse of Adam. So that nowe by the deth of
Christe and his other actes of our saluacion/ we ben
discharged of the cutes & rigoure of the olde lawe/
and restored & put vnto fredo me & vnto the liberte

The Pype.

C. i. of the

The fyfte parte.

of the gospell. This is nowe theyz fyfte p^ropositiō
whiche is all true and catholike well grounde up
on the trouche of scripture. But nowe take good
hede vnto the minoze. Theyz secode p^ropositiō whiche
they say alas alas with many gay termes to moue
the people to byleue them / but all they done saye of
theyz owne b^rayne / and malicious mynde / without
any grunde or auctorite / & without any good rea-
son / alas (saye they) that we ben ouerthowen / and
haue forsaken the moste swete & pleasaunte fredome
and liberte of the gospell / and ben come nowe vnto
moze thraldome and bondage : than euer were the
chyldez of Israel in Egypce / all these wordes and
those that done folowe ben spoke by theyz ethorlike
whiche is a science/crafte/or connyngē/to perswade
theyz purpose wheder it be true or false / for in dede
they ben very false / whiche shalbe evideunce if you
take good hede vnto these two termes liberte / and
bondage/or fredome and thraldome/ for in these
two termes : they done metuaylously deuide / de-
ceyue / and begyle theyz audience / for they done de-
clare them vnto the people after the carnall letter / &
comune vse of the carnall and bulerned persones/ for
they done take bondage & thraldome/ for a let or with
drawynge of the carnall appetite or sensuall wylle
desyre/as whan they ben letted to do what theyz bo-
dely wylle do the desyre/or whan they ben compelled
to do what they wolde nat do / than done they saye
they ben bonde or in thraldome. And contrary whan
they maye without let or stoppage / without blame
or rebuke / folowe theyz owne wylle and do what it
please theyz sensualite/ than done they iuge they ben
at libertē

The seconde chapitre.

fo. 5.

At liberte whiche thyngē (in bery dede) is clene constāry / for the liberte of the fleshe is moste vylayne / thraldome / and bondage. And the moste thraldome and moste streyte bonde vnto the spirite : is moste hyghe freedome and moste noble liberte / for the freedome and liberte of the fleshe : is whan a persone (by the offence of our lordz / and by the transgression and brekyng of his lawes) is (in folowynge his owne sensualite) at liberte and lowence from iustice and from al vertue / and is (by leude custome) bonde capteyn unto inuite / wyldynes / and synne. cōse fo; Saynte Paule sayth: that a persone is bonde capteyn and seruaunte vnto that thyngē: where vnto he doth bynde hym selfe / whether it be vnto synne / the rewarde wherof: is euerlastynge dethe / or whether it be iuste: that is to saye: vnto the knotte and congregacion of all vettues / the rewarde wherof is euerlastynge lyfe. And contrarie therfore the liberte of the spirite: is whan a persone (in forsakynge all his sensuall appetites) of bery deuocion and zele / to please our lord / and to perfourme and kepe his lawes / is free lownce / and (in conscience) at liberte from all vice and synne / and is bounde as of dute vnto Justice and so thrale seruaunte vnto vertue / for (as the holynge virgine saynt Agathayd) The moste hyghe freedome and the moste noble liberte is that: wherin the bondage and thraldome of Christe is proued and perfourmed in full effecte. fo; the auctorite of saynte Paule wyl bere vs out herein / where he sayth vnto the Romayns. Whan you were the seruauntes and bonde thrales offynne / than were you free from sinne / and at liberte from all vertue & goodnes. But nowe that you ben deluyered & bɔyd offynne / you

The Ioyce,

C. II.

ben.

Ro. 6.

Ro. 6.

lqualles

The syntre parte.

ben made the seruautes and bonde chrales of our
lorde god and of our sauour Jesu Christe. Thus
nowe maye we boldely conclude by auctorite con-
trary vnto theyz false supposition that bondage and
chraldome vnto the lawes of god : and vnto the lyfe
of our sauour Jesu / is the very fredoome : and noble
liberte of the spirite. And on the contrarie parte / that
the fredoome of sensualite and the liberte vnto the la-
wes of the flesche and vnto sinne / is very bondage &
moste captyle chraldome. And so nowe dothe folowe
(both by reason and of auctorite) that the moxe fasse
and strectly any persones done wylfully bynde / and
make chrale them selfe (by moste solemne boyme / and
moste sure promise / vnto any of the commaundementes
or couisels of Christe / so moche the moxe ben they
afredome and at liberte in his lawe and religion /
whiche (in very dede) is (as they also done call it) a
lawe of loue / and a lawe of liberte. So by that loue
inspired by grace & by that liberty of Christes lawe
doth euery persone bynde hymselfe. So that he is
bothe the bonde chrale of Christe / and yet free man
in moste ioyfull liberte of conscience. And contrary
wyse the moxe any persone do folowe the fredoome &
liberte of the flesche the moxe is he bonde captyle vnto
synne. And for a certeynte this liberte is the cause
and occasion why these heretikes done take the way
of malicious errour / and frowardenes contrarie vnto
the ordinaunces & lawes of the churche. These sure
groundes nowe well considered: take good heede vnto
theyp reynge reasong / and false fayned supposi-
cions. For nowe (say they) we haue mo folyfche and
superstitious ceremonies than euer had the Iues.
Note here: that these heretikes done call the holy ces-
emonies

cermonies of the olde testamente/ folyshe and super-
sticious: and yet they can not deney/but that thole ce-
remonies were ordeyned by our lord god: as neces-
sarie figures of the newe testamēt/as after you shall
here more pleynly whan we shall more specially in-
crease of ceremonies / yet farther se what they saye/
we ben(saye they) retourned stō Christe vnto Mōy-
ses/here done they take Christe: and therby significie
and meane they leude liberte / or rathet unlawfull
licence of the flesche. And by Mōyses: they meane
the rigoure of the olde lawe after the letter. And stō
Mōyses (saye they) vnto Pharaon/ by Pharaon they
done significie the bondage of religion / all that folow-
meth dothe mosse directly and streight frame and
fashon vnto them selfe / and nat vnto vs (as by the
auctorites byfore is euidēte)that is to say: that they
(the selfe heretikes) say: lothyng the Manna and
mosse were spiritual meate of the gospell/done take
delectacion and pleasure in the pottes of flesche and
potage of Egypce / that is to say: in the voluptuous
appetites and desyres of the worlde and the flesche/
and this done they proue in effecte. And so nothyng
contente with the quietude/ease: and reste of the gos-
pelle/they done wylfully gyue or rather scl and bindē
the selfe vnto the servitude and thralome of Egypce
that is(as we sayd)the worlde. And vnto the intole-
table and lost labours/of tyles and b̄spkes/of clay/
myre/and mucke/that is to say vnto the byle volup-
tuous fleschel/gond beastely pleasure of the same.
And despysyng the swete and confortable yoke of
the lypke and gospele of Christe and of the lyght & easyl
burthen of his doctrine / and ordinaunce they done
bowpe bowe downe/ & more than wylfully charge

The pype.

C.iii. they

bloodeyng

The syrte part.

þeyz neckes vnder the coughe/harde/and rigorous
yeke nat of the maners of me (as they saye of vs) but
of the maners of the dyuell/that is to saye: vnto the
hell lode and blockys/butthen / nat (as they saye of
vs) vnto the constitutions/statutes/and ordinances
of men/but vnto the temptations/suggestions/and
persuacions of the dyuell. O good lord howe fo-
lyl he/howe madde / and scantyke ben these errante
heretikes/what lende/what puell spicites/what en-
chauntementes/ or wychecraftes / o/ what myschefis
of the dyuell: bathe thus bywyched them / that af-
ter the firmite constauncy and confirmation of all
the lawes of the churche/ by so many counsayles / of
so profounde & lerned wysdome ministred by the holy
ghoste / and continuall so many houndreth yeres that
is to say. M. v. houndreth & mo / yet these mysterable
wzeches done sterre/lepe / and flee therfrom & damp-
nably vone fall downe from the hygh towne & plea-
sante palayse of the fredome & libertee of Christe / vn-
to the depe dougeon & pitt of pdition / of the bôdage
& thraldomme of the dyuell/ fro ryght feythe/ vnto mis-
bylyue/ from hope/ vnto doute/ from loue vnto dzedes
from pure religio/ vnto apostacie; from Christe/ vnto
machomete / fro the gospell of god/ vnto the blind-
nes of all condemned heresies. So that nowe they
muste nedely ende in the fleshe that they bygynne in
the spirite. For that gfection: that in theyz baptisms
they entred/ promysegd/ & vnderooke spiritually/ they
that fulfylle & ende carnally/ that they bygane ghost-
ly / they shall ende fendely & dampnable. Thus you
may well pceyue that we may conueniently & of true
trouth come & cast vssly again vnto ther the same
þingz that falsly & maliciously they leyde agaist us.

Of an

persuasion

This is nat
sayd in any
passion:but
only in re-
rection and
retourne of
theyz owne
wordz vnto
them selfe.

nowe

Opdry

Of answere nowe unto theyz false surmyled supposi
tions. The thysde chapitte.



Hese heretikes done suppose and put vns
to the people for trouthes ; that the lawe
of Christe / is a lawe of liberte and a lawe
of loue. And trouth it is after the true de
claracion that we shewed before / but nat after theyz
false and subtyll mynde & meanyng. For they doun
affirme vnto the people ; that the lawe of Christe is a
lawe of so great loue & large liberte that it maye be
pfourmed & fulfylled at the liberte & pleasure of the
fleshe in folowyng offensualite / and that is vter
ly false. For Christe said (as after you shal here) that
the waye vnto blysse is harde & streyte / & vnto that
waye is euery christiane bounde by bowe & pmise in
his baptisme. And an other of theyz false suppositi
ons is : that the lawe of religion monasticall is a
lawe of thraldom & bondage bycause of theyz bowe
& pmise. And therfore (say they) that bowe & pmise
is pfourmed & done so; fete & dzedre & nat for loue.
Unto the fyrt we haue answered that the bowe and
bondage of religion : is moste hyghe & moste noble
liberte & fredoome. And so muste nedely folowe that
to pfourme that bowe & pmise for fete & dzedre of the
offense of our lord is a reuerende & holy dzedre & the
true and very loue of his goodnes. Yet done these
heretikes put forthe an other false supposition for
theyz purpose / and vpon that supposition done they
vylge i an oþer that doþe passe the fyre. The fyre
is (as you haue herde in theyz argument) that i the
beginninge of Christes churche : all christianes that
is to saþe all maner of persones that dyd receyue the
seyþe of Christe : were equall (wout distinction or
The pype. C.iii. difference

trotges

Nat. 7.

Psal. 18.

Supposition

The syrte parte.

Differencē) In lyke maner and stāte christianes nonē
aboue an other but all as b̄rother̄s and s̄isters wher-
ther they were hyghe or lowe/bounde or fre al were
of one calynge the electe and chosen people of god/
holī p̄reesthode/all sacred persones/for to offere spi-
rituall hostes and sacrefice acceptable(b̄ the meane
and merites of our lord and saiuour Jesu vnto al-
mighty god. Than was no difference of popes/and
p̄reestes/fretes/nōnes/and suchē other as ben nowe
but all maner of christianes/men/women/ano chyl-
dren/were p̄reestes all in lyke / but onely that wome
were prohibite and forboden to preache . All in lyke
degre were the chyldren of god/al his heþres and co-
hēritoures vnto Christe. This is the syrte suppo-
sitiō of these heretikes whiche hach deceyued moche
people. For thus wolde they make the people to by-
leue/there shulde be no popes/no b̄ysshopes/no p̄reestes/
no religious persones/ne any other degres/by-
cause(as they say) all were of one and lyke calynge.
And certeynly that is trouthe as vnto the stāte of
christianite and feyth of Christe/but nat as vnto the
degres or d̄ders & stāte of the p̄fection of the same chris-
tianite. Take here of exāple of the naturall body of
mā. Every mēb̄ze of the body is a very mēb̄ze as wel
one as an other. The fote is a mēb̄ze of the body as
well as the hed/ yet nat withstandyng the hed is the
more excellent/the more noble/& the more necessarie
mēb̄ze/in the fote ben comonly .v. tose & in the hed
the instrumentis of the .v. sensis or wyr̄z/as the eares
for herynge / the eyes for seyng / the nose for smel-
lyng/ the tonge and palate for tastinge/and in every
of them.the sens and touchyng. All in lyke ben mē-
b̄zes but nat all i lyke degré/of necessite of noblenes
and of

Example.

The thysde chapitre. Fo. xii.

And of excellency / for every persone had leuer lacke
of lote all those v. membres of the fote / than any one
of the other. v. in the hed (for they ben more necessary
and pleasaunte vnto the hole body. In lyke maner
the mysticall body of Chрист: is a hole body / þat hath
dyuersitie and many membres / as appereth in boþe the
testamentes. For in the olde testamente vnder the
lawe of Mōyses / all the chylðē of Israell / the electe
and chosen people of god: were all of one election / of
one calynge vnto that lawe of theyz saluation. But
yet were they nat of one degre of state and noblenes
of perfection in that lawe / but moche dyuersitie in the
election / and calynge of that perfection. For some
of them were electe and holy spirituall persones: by
very election and calynge of god / as the tribe of leuy
and some were mette and clene tempozall persones:
as all the other tribes. And yet amōge the spirituall
patte were diuerse degres and states / as prophetes
þreest / diacones / & other ministres of the sauctuary.
Mōyses was the chefe and þprincipal þphete. Aaron
the þprincipal þreest / & vnder the other dyuersitie. Lyke
Wyse in the tempozall patte were princes and capi-
taynes of dyuersitie degres. In heuen ben diuerse de-
gres and orders of Angelles. And howe than maye
it frame or belyke vnto trouthe / that these false be-
setrikes done after me that al was one / and all shulde
be one / and none aboue an other / in the people of the
newe testamente: it muste neade be false. The very
selfe gospell wylle proue them false / for there doth ap-
pete that oure sauour Iesu Chрист the auctoure of
the newe testamente / in chalyng and gadryng
of his people and vnto the foundacion and continu-
ance of his churche / dyd vse the same maner and
put lyke

Applicatiſ
of the exa-
mple. 1 Cor. 12.
Ro. 12.

1. Co. 12.
Ephe. 4.

callage

callage
no godly
callage

affume

THESE PARTE.

put lyke fourme in degrees and orders in his newe
testamente / as byfoore was in the olde / or rather as
was and is in heuen. For at his systre election a che-
lynge of his disciples as a foudacion & begynnyngc
of his churche: he ordeined some spirituall persones
and some seculer / & so dyd continue with them vnto
his deathe and yet after his resurrection: vnto his as-
cencion. In the spirituall parte: were the apostles
in nombre onely. xii. and amonge them Peter was
prince and chefe persone. In the seconde order: were
onely. lxxii. And two discipiles of the thirde partie:
that was the seculer parte / was Alcodeme and Ios-
eph Abramathie / and many other men & women.
And yet all were of one election / of one calyng / as
vnto the state of christianite and vnto the libertie of
the gospell but nat vnto the perfection therof. For in
that were many differet degres as we haue shewed.
And saynt Paule doth so declare vnto the Corithians
and in other places where he saythe that as i the na-
tutall body ben many membris that haue nat all one
use or office / but euer yche after his kynde doth occu-
pie his one rowme / and eueryche (at mede) redy with
al diligence to serue and helpe other. So is it in the
mysticall body of Christe / wherin he hathe ordeyned
some persones to be as prophetes / some apostles /
some Euangelistes / and so forth the of other degres
and orders of the churche of Christe / whereby dothe
opely appere that theyr supposition is a false heresye
wherre they saye that in the begynnyngc of the chur-
che of Christe / all persones were of one degré and so
forth as you haue herde. For amonge all maner of
nacions and rythes the prestes haue alway ben do-
mained from the ley people and amonge al the questi-
ons and

12. Cor. 12.

Ro. 12.

Ephe. 4.

ons and dispuacions that euer were made of the
kyrche/that mater was never moued ne yet any heret
erikes that euer were byfore these had euer any suche
opinion / but alwaye kepte the difference betwene
prestes and ley folke/ so than is theyz supposition
false. And yet vpon this supposicio no we done they
byngyng in an other as false/ wherby they wolde con-
clude cheyz purpose/ where they saye: all is tourned
clene contrary (they meane vnto theyz supposition)
for some persones ben the chyldren of saynt Augu-
styn some the sones and doughters of saynt Bene-
dictus/caled saynt Genete / some of saynt franciske /
some of saint Bernart / some of saint Dominike / and
so forth of many other patrons that nowe in stede
of the chyldren of god ben chaunged vnto the chyldren
of men. And that in stede of the lawes of Christe:
done kepe the lawes of men. And so haue forsaken
the gospell of god / whiche (as we sayd byfoze) is a
lawe of loue and of libertie. And haue bounde them
selfe and that by solempne bowe/ vnto the tules and
lawes of these men/ whiche ben lawes of fere & drede
lawes of thraldom and bondage. Here done these
heretikes suppose a greate etroure and moche perni-
cious/whiche is: that the lawes constitutions and or-
dynaunce of man bene contrarie vnto the lawes of
god / and so done they nat onely destrope the rules
of religion:but also the lawes of the churche/and of
all temporall princes as thoughe they myght nat
ande with the lawe of god/but that every persone
byndyng hym selfe vnto any lawe of man / shulde
byz selfe forsake the lawes of god. Howe false and er-
racious that is: your owne reason maye determyne
you (and yet somewhat shall we answere ther-

vnto

The fyfte parte.

the Gevech by
vnto our parte. And wher after in theyr supposition they saye: that where all religious persones / before the makyng of theyr bowe and profession / were loue at liberte and in theyr owne power and so myght haue kepte the lawe of the gospell all by loue in fredome / libertie / and gladnes of herte and mynde / and nowe (after theyr profession) done nat so but rather done they kepe nowe theyr rules for fete and dzedre in thraldome and bondage / because of theyr bowe / and with moche murmur and grouge / and with an yuell wyll / ergo all theyr bowes and pynyles ben nought vnto this I saye: that I haue before declared vnto you by auocacie of scripture howe falsely and deceiptfully they done abuse and mysluse the termes of liberte and fredome / and of thraldome and bondage / and therfore I saye that to kepe those rules or to any good dede with the murmur and grouge and with the yuell wyll of the flessh he is the noble triumphe and ioyfull gladnes of the spirite. Quia regnum celorum vim patitur. The religion of christe dothe require violence punishment / and constreynte of the fleshe. Saynt Paule sayth: Castigo corpus meum, et in seruitutem redigo. I do (sayth he) chastice my body / and brynge it vnto bondage and thraldome. And therfore as the bondage and thraldome of the fleshe is moche highe liberte and fredome (as we haue pured) so to perfourme the sayd rules in the fete and reuerende dzedre of the office of our saviour is (as I said before) very loue & high charite. And wher they say that the religious persones by reaso they done pynle & undertake to kepe the holy rules of saint Augustyn Capit. Benet / saint francis etc. they done therby loue and

Ma. II.

1. Cor. 9.

per sonne

the Gevech by

The thysde chapitre.

fo. xv.

Ieue and forsake the lawe of the gospell / & that they
shulde nat be the chylde of god bycause they ben the
chyldeyn of these holy pattons. This saynge of the
heretikes hathe nother trouthe ne any semynge rea-
son of trouthe / for so shulde folowe that no persone
myght bothe be the chylde of man and the chylde of
god / whiche doth directly conclude that Christe was
nat the chylde of man and of god bothe / and that (as
I sayd) no persone myght kepe bothe the lawe of god
and the lawe of man. Howe false nowe and howe so
lyssh the theyz treason is herein you may lyghtely per-
ceyue / we saye therfore moche contrary vnto them
that every persone that moste verely and truely is
the childe of saynt Augustine / saint Benet / or of any
suche oþer holy patron / is therby the more perfect-
ly and moxe verely byloued chylde of our lord god /
and saulour Iesu. And all those persones that done
precisely kepe the rules and ordinaunces of those holy
pattons and sayntes / done therby moxe perfectly
& more very christianely kepe the lawes of the gos-
pell / and the commaundementes and counsayles of
Christe / for in all the rules or constitutions of those
holy pattons / is no sentence nor yet one woorde that
dothe sowne contrary vnto the sayd ordinaunce of
Christe. But that rather doth meruaylously moche
conduce / helpe / and auayle / vnto the precise and per-
fecte obseruaunce and perfourmyng of the same.
Yet forþer to moue the people agayn religion / they
saye the religious plones done nat kepe theyz sayd
rules / vnto this we shall answere forþer here after
but nowe I saye that if they do meane that all reli-
gious plones done nat kepe theyz rules / that muste
wede be true / specially of suche as they ben apostates
and to

the aucto²

the heretike

the aucto²

The syghte parte.

and to say trouthe no lawe is kepte of all persones
ne euer was if they wolde meane that no religious
done kepe theyz rules / that saynge hathe none euid-
ente p^rofe ne reason of trouthe / for the contracte
dothe seme trouthe by euident tokens / and that nowe
in our tyme / for in the newe founde lande that is cal-
led newe Spayne / ben many and diuers miracles
done by religious persones. The teuerende fathers
obseruauntes of saynt franciskes order done dayly
preache there / and done wynne moche people vnto
the feythe of Christe / so that one of those holy min-
tes dyd couerte and baptise in one day. M. and. tr.
boundzeth persones. And eueryche of them dous
take vnto theyz cure and laboure chyldez to teache
and specially the chyldez of the great states and ro-
lers whiche chyldez (whan they haue lerned the
feythe of Christe) done (with merueylous seruout)
preache i maner and shewe vnto the people the same
feythe as they lerned of theyz teachers / the sayd fres-
ches minozes. And the people diligencely done here
and gyue credence vnto the chyldez / bycause they
ben inspired / inflamed / and kindled with the spiritte
of god the holy ghooste / amonge whiche chyldez the
swete and louely chylde Iesus: was sene and percey-
ued in a garmente of whyte coloure / and amonge
them taught the people. And whan many dayes he
had so done / the people perceyued and knewe well
it was Iesus / and came vnto hym to do due honour
and reverence vnto hym. And therwith so deynly he
banished and was no more sene. In other tyme
two women were takynge to gether of the newe
feythe of Christe (for vnto them it was newe) and
one of them could by no meanes leerne her p^rates
notes

talkp--of

The thyrde chapitre.

fo. xvi.

boþer ne any parte therof nat so moche as these two
wordes pater noster / and yet she laboured moche &
was soþe troubled therwith / vnto whome our bles-
sed lady saynt Mary sodeynly appered and taught
her / nat onely the Pater noster : but also all maner
of chynges that were necessary vnto Christes feyth/
These miracles coulde nat haue ben done by those
religious fathers excepte they had kepte theyz rules
and pleased god. vi. of them were theyz breyled or
costed for the feyth of Christe / dyd none of them (think
you) kepe theyz rules? I bpleue they dyd. Than can
it nat be true that no religious persones done kepe
theyz rules. If they wolde saye that some religious
persones done kepe the rules / but the most partie done
nat I can nat aunswere there vnto / for I am nat
sure howe many done & how many donz nat my ma-
ter here is noþer to accuse any persones / nor yet to
excuse the myndoers what so euer they be / my mater
is to approue the state of religious persones as after
you shall heare / natwithstandyng these heretikes
vpon these false and liche other suppositiones done
conclude vnto the people that al religion is nouȝt/
and unlawfull wyll you here theyz argumente as
gayne in a shorte and compendious maner. This
is it: As the people of Israel were delyuered by
Moyses out of the bondage of Pharaao. So the
people of the newe lawe of the gospell were delyue-
red by Christe from the bondage of the dyuell and
put vnto moste hyghe fredome and liberte. But
who so euer doþe make any solemne bowe / doþe
make hym selfe bonde agayne and so doþe forsake
and lose that liberte / and do contrary vnto the
lawe of the gospell / the lawe of liberte
ergo

The fyfte partie.

ergo religious persones done contrarie vnto the gospell wherfore all religion is vnlauffull. And to approue this conclusion they done bryngge in fourt assertions and reasons / whiche they done inforce & take vpon them to proue as trouthes. The fyfte reason is this / that to make these bowes / and to pro myse and professe them: is a thinge of great folys and folysshenes. Ind contrary here vnto we shall proue it is a thynge of mooste exceilent wylisme / prudencie and policie. Theyz seconde assertion or reason is that to make them is a thynge of hyghe presumption & malapert boldnes / agayne whiche we shall proue that it is a thynge of mooste reuerende humilitie and mekenes. Theyz thyrdie assertion and reason is that to make suche bowe is a thinge of certeyne dampnation. vnto the whiche we shall answere and proue it is a thynge of mooste sure and certeyne saluation. Theyz fourthe assertion and reason is / that suche p myse is a thinge (at the leste) of great peryl and iecopardy / and we contrary shall proue it a thynge of mooste infallyble surety / without any maner of peryl and out of all iecopardy.

¶ Of answeare vnto the coclusions of the heretikes and vnto theyz assertions and reasons therre vpon. The fourthe Chapitre.

*The answere
to the heretike*



Theyz fyfte assertion and affirmacion is / that to make these bowes is a thynge of great folysshenes. They proue it thus: what can be more folys and madnes than to leke / obreyne / gete / oþ wypne a thinge with peyne wo and

The fourthe chapitre.

fo. xviii.

wo/and labour/in great fere and dyede / and bndet
thzal dome and bondage that may be had lyghtly &
with pleasure and easie/i loue and surety/ vnder fre
dome and liberte. But the lawe of the gospell:the
religion of Christe : is(as we haue sayd) a lawe of
loue and liberte / a lawe of freedome and sufficiencie
meane of it selfe/wherby euery christiane maye ob
sayne and haue sute saluacion / ergo to make any
mo bowes/to folowe any other rules/ to make any
promise vnto any mo religions / is a great foly / &
mete madnes. Specially sy the moze mete & moze
rewarde and thanke : shalbe vnto them that done a
good dede with good hand of the fte election and lis
bette of theyz owne herete and mynde/than to be co
pelled thereto by thzaldome & bondage/agayne
theyz herete and mynde / & contrarie vnto theyz wyl.
As by example/let in case a persone be presente that
were in necessite and nede/and shulde fal i to great
daunger excepte he had helpe / if than a persone of
his owne good wyl/ & of his owne propre good/ &
labourtes/walde helpe that he de psonal/ & releue his
nede/were nat he(i reason) moze worthy thanke/
than an other persone that were deitourte vnto that
nede persone / and were compelled by reason of his
obligacion and bonde of the sayd dette agayne his
mynre & wyl to helpe this sayd nede:yes douteles
no man can deney it but so is it of them that done p
myse these religions/ergo(as we said)it is a thing
of great foly and mete madnes. Nowe I pray you
here one answeare there vnto/ and syse that you re
membrize what we proued by scripture to be vcty/ &
true freedom & liberte/that is to saye / the bondage
and thzal dome of Christ or vnto Christ lawe / and
The Pype.

D.I. contra

wpl. x

Example.

medp

nedp

Age and to
Answeare vnto
to this syse our
reason.

The fyfthe partie.

contrarie that the fredome and liberte of the flesche
whiche they speke of: is the very bondage and thral
dome of synne/or vnto the dryuell. Nowe whā they
say in theyr sayd argumente: it is a foly to gette v̄
peyne/that may be had with pleasure. Here donc
they presuppose a false heresie/and put it forthe as a
strouche/that is: that the lawe of the gospell the lyfe
of Christe:may be perfourmed lyghcely with ease/
teste/ and pleasure of the body/and in the fredome
and liberte of the flesche/whiche is playnly false/as
dothe appere in the gospell. Acta est via quæ ducit
ad vitam. &c. The way that ledethe vnto lyfe (sayth
the gospell) is harde and straute. And Christe sayd
also. Ego sum via. I am (sayth he) the selfe waye.
And he wolde nat entre into blysse hym selfe:but by
the waye of peyne and penaunce/ and nat of ioye &
pleasure/by the waye of laboute and trauayle/ and
nat of ease and teste. And so he ordered his holy As-
postles and all that wolde be his disciples saynge.
Qui non tollit crucem suam, et sequitur me, no potest
meus esse discipulus. &c. Who wyll nat take theyr
owne crosse and folowe me: can nat or may nat be
my disciples. Euerie persone hathe his owne crosse
that is to saye: such peyne/penaunce/ and laboures/
as the nature of the persone may conuenientely bere
accoordynge vnto the condicione & state of the same p-
sonne. The newe lawe therfore is a lawe of liberte &
pleasure/bycance it dothe rendre man fre and louse
from all synne/ and from the peyne therof & gyueth
grace the moste lyghcye pleasure of the spirite / but
nat as they meane and suppose, So; in very dede
as vnto the pfouermaunce of the pfection therof the
lawe of þ gospell is more harde & sterte/ thā þ olde
lawe was. For in the olde lawe (by the testimoniis

Math. 7.

B.

Io. 14. A.

Mar. 8.

Luce. 9.

Luce. 14.

The fourthe chapitre.

fo. xviii.

of Christ) our lord bade & comasidē his people to loue theyz frēndes. And to haue theyz enemys in hatered. But Christe sayd: I comande you þ you loue your enemys. The olde lawe sayth. Non mes chaberis. Thou shalt nat abuse or myluse the acte of thy fleshe. But I tell you (sayth our saviour) Who so lokereth vpon any stayne þsone that is to say a man vpon the woman or contrarie wþ the full conse[n]tē of concupisence / hathe therby yuen than offendē in herte and soule / wþ the same persone i lyke degre & maner of the acte. In the olde lawe is sayd. Non occides. Thou shalt byl or see no þsone. But the gospell doth forbede vs to be wrothe or angrye in our herte / agayne our euēn christianes or to call any þsone sole or dawe / or yet to reueye our selfe by any coughe or vncourteise wordis / or wylshe / or wyl any hurte to any þsone / or to haue any stomake of hatered vnto any þsone. Qui odit fratrem suū, homicida est. Who so euer (saith sait Johan) dothe hate his brother is an homicide or māleet. Nowe let ther reken & you good deuoute reders be yuen iugis / wherether of these two lawes is more hardē to kepe. The olde lawe (say they) was a lawe of dredē & of sorowē & care / & we ben (say they) deluyeted therfrom / by þ lawe of loue / whiche we may fulfyll say they wþout care / & wþ gladnes of herte & mynde. And I say: the olde lawe was a lawe of carnall dredē / & punishe[m]ente of the body / & þne we lawe: is a lawe of spirituall dredē / & fere of þ punishemēt of þ soule & body. And it is a lawe of loue / & moste depe loue because it muste be accomplieshed nat by the carnall loue þ they done meane: but by verp charite that is spirituall loue / that is neuer without fere & holy dredē

The Pype.

D. II. and

Leuit.

.19. C.

Luce. 6.

Exo. 20. C.

Mat. 5. D.

Exo. 20. C.

Deu. 5. B.

Mat. 5.

1. Io. 3. C.

The fyfthe partie.

Gregorius

Lu. 6. G.

Ia. 14. B.

Io. 14. D.

Mat. 12. C.

Mar. 10. C

Ecl. 1. B.

Psal. 18.

the heretis

age anto

and dothe moste care & take depe thought to please
our lord by the woryng of his wyl and kepyng
his preceptes. For the profe and euidence of loue
is the shewyng and settynge forthe of the warkes
of dedes: wherof our saviour sayth in the gospele:
Whoso dothe here of herken / and bere awaie my
wordes / and dothe perfourme and worke them in
dede/ that same is the persone that loueth me. And
agayne: That persone: that loueth me/ wyll kepe
my biddynghes and comandementes. Than (by
good reason) he that loueth god/ muste nedely care
and gyue diligence by good work to approue that
loue. And howe maye they affirme that the lawe of
the gospele can be perfourmed without dzedre. Whan
they here our saviour say that of euery worde that
is nat fruytfull: shal we rendre and make accompte
and rekeninge at the day of iugement. And agayne
That a Cainell a great beast may passe moze lyght
ly through the eye or hole of a nedell: than a tyche
couetoule man may ente into heuen. And the wylle
man also saythe that the grounde and begynnynge
of wysoome: is the dzedre of our lord. And the holy
dzedre of hym (saythe the Psalter) doth remayne/
byde/ and laste for euermore. Thus appereþ that
the lawe of the gospele muste be kepte aswell with
dzedre as loue/ and with care / thought / & diligence/
vnto the which thyngs voth religion moste auante.
They say the religion of Christe receyued in bap-
tisme: is sufficient vnto all christianes for theys sal-
uation wout any other ergo these other religions
ben vnyde. The very gospele wyll reproue and con-
demne this argumēnce. For all thoughte that the
religion of Christe be sufficiēte / yet vpon Christe
him

The fourthe chapter.

To. xii.

him selfe beyonde and aboue that sufficiencie / per
swade/moue/and counsayle / moze hyghe perfectio
nes in the gospel of Mathewe : whan a yonge man
asked of hym what he myght do to be sure of his sal
uacion/he answered that to kepe the comauendemē
tes of the lawe precisely : shulde be sufficient there
vnto but if thou wylt (sayd he) attayne/ or approche
vnto further pfection: thou muste do moze/ as there
is contayned. So than foloweth by the conclusion
of Christe/that in the lawe and religion of the gos
pell ben degrees of perfection. Some of necessarie
as comauendementes. And some of speciall merites
at liberte as counsayles. Hereof dothe folowe that
the religion of Christe(as they say) is sufficient vnto
all christianes generally. But (I saye) that is
excepte they haue no further motion vnto further p
fection. But if any be specially called:by the spirite
of god vnto any of the counsayles of perfection/ tha
(say I) if that persone wyll forslake that calyng
the generall religion of Christe is nat sufficient for
that persone so called/ whiche thynge we shall moze
plainly declare here after / natwithstandyng this
place of the gospel dothe sufficiently approue the
same by the wordes of Christe. Nowe deuoute chi
ristianes/ be you puer iug/ whether it be a thynge of
folys and folysshenes / or rather a thyng of wysoome
and prudencie/ to folowe/apply / and consente vnto
the speciall counsayles / and spirituall calynges of
our lord and sautout Iesu / whiche thynge (for a
surety) he dothe of speciall grace / for the singuler
charite/ & loue that he hath vnto them that he wolde
shulde deserve singuler merite & rewarde/ I crowe
no feytfull christiane wyll say / it were a foly to for
sake

The Pype.

D. iii. lowe

Mat. 19.C

The systre parte.

gry - 1c

I owe the counsell of any wyse man / moche more of
Christ hym selfe the selfe essēcial wysdome of god.
But they say it is a foly to take any mo or any other
religiōs: thā þ religion of Christ. Here done they
craftely þ suppose unto the people/ that our religiō
monasticall:is an other religion differente from þ
religion of Christ. And we done nat saye so/ but þ
rather all is one. For there is no religion properly
but one the selfe religiō of Christ. And al our religiō
ons monasticall:ben degrees or states of pfectiō in
the same religion. For in religion monasticall:is þ
religion of Christ moste surely & moste precisely
kepte/ & þ I meane for the states & degrees of perso
nes/ & nat for þ singuler plones. For some one plon
or plones out of religion monasticall: may kepe þ
religion of Christ as pfectly & precisely : as any þ
sone within the same / but comunely to speke of the
state or fourme of leuyng/ as of laudours/ courti
ours/ marchautes/ men of lawe/ artificers/ housbon
des/ labourers/ with suche other married persones/ &
or sole & singuler plones. And in þ spirituall parte
parsons/ vicars/ preestis/ colleges/ & cathedral chur
ches/ & suche other cōgregaciōs or fraternites/ cō
panyng these statis of lyues/ vnto the religious mo
nasticall/ I dare well saye þ religion of Christ(af
ter the fourme & maner of his lyfe & of his apostles)
is better & more pfectly & precisely kepte in religion
monasticall:than in any of the other states. And yet
(I say) all ben of one religion/ all breders & sisters
al discipiles of the rule & religion of Christ/ and al
members of the mysticall body of Christ. Monasti
call religion: is any of those religions and o;ders
that done professe the esseiall bowes after any rule
autentike

The fourthe chapitre.

fo. xx.

mentyng o^r of auctorite and by the confirmation
of the pope is incorporate in the lawe / yet say they
þoþer that to do a good dede offre wyll and liber,
þy of mynde: is mo^re merite & mo^re worthy thanke
o^r rewarde: than to do it of bonde and duety. Here
vnto we shall vse they^r owne example / and so take
them in they^r owne frace / and see them with they^r
owne swerde/o^r hang them in they^r owne halter.
Let in case two nedē persones be presented b^yfor^e
you. And other two pituous persones / wyllyng
of very charite to releue and helpe they^r penury &
nedē. The one persone doþe(of fre wyll with-
out any bonde o^r duety(gyue vnto the one nedē per-
son / euery daye two pens. The other doþ wyl-
fully (all thoughē of deuotion and charite) bynde
him selfe: by wytynge and seale to gyue vnto the o^r
ther nedē persone a perely rente / fee / o^r annuite of
two pens a daye duetyng his lyfe. Nowe iuge you
whiche of this tweyne is worthy mo^re rewarde o^r
thanke. Howe be it the case wolde be mo^re di-
recte and stame better vnto purpose if it were put
in two persones to do seruice : the one to do seruice
of fre wyll and liberality : and the other to bynde
him selfe wylfully there vnto. And yet euery where
the bynder is mo^r worthy thanke / nat so moche
(peraduenture) for the seruice : as fo^r the wylfull
bonde there vnto natwithstandinge they done here
presuppose a thynge contrary vnto the gospell / that
is that a persone maye do a good dede in his lyfe /
where vnto he were nat bounde. Byþ our sauour
Iaph. whā you haue done all that you can: yet may
you say you ben but bounde seruautes unþfyttable
bycause

Lu. 17. C.

The syſte part. viii
bycause you haue done that was your dutchy and
bonde and no more. Thus nowe done we conclude
contrarie vnto theyr false assertio that to make these
bowes in monasticall religion is nat (as they say)
a thyng of foly and folyshnes / but rather a thyng
of great wyldeome / prudence / and policie.

Answere vnto the seconde assertion and
affirmacion. of tge syſte part.

Contra heretikes and the profeſtherof. The
ſixt Chapitre.

The heretike

*Agayne o-
bedience.*

the anſwe-

re

Heyr seconde assertion & reason / is that
to make and promyse these sayd bowes
is a thyng of great boldenes and mer-
caylous presumption. And this done
they infolle to proue agayne al. iii. bowes by ordres
and fyſte of obedience. They say it is a presump-
cion and a temptation or prouocation against god
rather than a criste in hym / that a persone hauyng
wyte and reason shulde (at venture) put hym ſelſe
ſoule and body ſubiecte vnto an other persone that
he knoweth nat. Vnto this : let the Aþoſtles & diſci-
ples of Chriſte anſweſe. For here done they con-
demne them of presumption / temptation / and pro-
uocation of god / bycause they ſoþth with at the fyſte
calynge dyd put them ſubiecte vnto hym / whome
byforē they never kneſte ne ſawen / vnto this wyl
they anſweſe ſaynge : that byforē they continued in
that ſubiection / they dyd ſe euideſte of his miracles
that myght reasonably moue them ther vnto. So
dyd pharao (ſay I) ſe as great miracles by Moys-
es / and gaue (for all that) no credence there vnto.

But

The fyfte Chapitre. fo. xxi.

But yet wyl they saye agayne there was in the A^sp^tolles and discipules an inward workinge of the spirite of god bylyde that outwardes talinge (so say I) there is i euery persone ryghtly calde unto religioun. And therfore saynt Iohan wolde that euery persone shulde prove that calyng whether it were of the spirite of god or nat / for that spirite dothe serche and prove all thynges. And therfore the churche hathe ordyned by the comune lawe: that euery persone that wolde make profession i any of the so^r laid rules: shulde byfor^e theyz entre and full profes^sion haue a yere of probacion. Wherby that appereth playnly false / that they done presuppose that is: that religiouse persones done put them selfe subiecte without any knowelege of the souereynes.

For that pere is appoynted in difference for bothe the parties eche to knowe other / yet say they: it is a folys to be subiecte vnto a sole / and no wylisme to be at the rule and ordinaunce of a vicious persone.

Here vnto the Apostles Peter and Paule done answere wyllynge and comauyng that theyz discipules shulde be obediente vnto theyz souereynes; nat onely those that were good and vertuous: but also vnto them that were vnsious. And Christe him selfe in the gosspell comauynd we shulde do what the prelates done byd or comauynd all though he we shulde nat do alway as they done. And he himselfe (If saye our sautour) was wylfully subdued i body vnto the membris of the dyuel: Pilate and Herode Annas and Cayphas / and suche other / and yet I may say further vnto the dyuell hym selfe. Thus adwe bothe theyz saunge apperte openly false. Wher they say it is a presumpcion / temptation / and prouocation

The Pype.

C. i. cacion

calyng
called

1. Io. 4. A.
1. Cor. 2.

1. Pe. 2. C.
Phi. 6.
Hebre. 13.

Math. 23.
.A.

Math. 4.
Mar. 1.
Luc. 3.

The sygste parte.

Of wylfull
pouerte.

the grettest

the auctor

Math. 8. C

grande

marked

Act. 5. A.

Math.

11. D.

cacion of god to make obedience unto man. And our saynge is true/it is a profounde & metuaylous mckenes that very moche moueth our lord to met cy. The same fallede done they inforce agayne wylfull pouerte. Saynge it is a presumption for any persone to forsake the goodes of the worlde so cletely & vitterly þ nothyng they may retaine unto theyz owne neede what case so euer happe or fall. *ac.* Unto this we shall moze largely answeare in the entreyng of that booke. Nowe for this tyme we shal let our saviour Christe answeare for hym selfe. For he was of this presumption as he sayd. *Filius hominis non habet ubi caput suum reclinet.* The sone of the virgine(sayd he)hathe nat(as they say)an hole to hyd his hed in. Here unto they wyll saye he was god/he myght sone prouyde for hym selfe at wylle yet say I: he spake these wordz unto a persone that wolde haue folowed him so; suerty of lyuyng. And also his Apostles were no goddes/& yet folowynge his example:they were of the same presumption/ if this may be calid presumption: & so dyd they teache theyz discipiles to lyue all in comune without proprietie or surteie of lyuyng. And the sygste persones that (by theyz proprietie)wolde that ordinaunce:dyd perwythe. As dothe appere in the actes of the same Apostles. And thus you maye well percevye theyz sayng contrarie unto scripture is false / it is therfore no presumption to do as Christe dyd and his Apostles/but rather is it an euident professe of the mckenes whiche he expressed and bade vs folowe the same lesson saynge. Discite a me quia misericordia est in cordis. Let me you of me(saythe he) for I am mylde and meke of herie / yet done they laboure to proue the

The fyfte chapter.

To. xxx.

the same of chasite. Saynge it is presumption
aboue all presumpcionis that a mortall persone ly-
upnge here in the frayle fleshe shulde entreprise
promise/and vndertake/to lyue without the fleshe
whiche is rather the lyfe of Angell than of man.

for the acte of generacion : is a naturall acte and Philosof-
the moste naturall acte without whiche the worlde plus.

myght nat be continued. The proverbe also muste
be true. Harder it is to remoue out of the fleshe that

is breedys in the bone. And saynt Paule saythe:
better is to any persone to be maried than to breny

by the flame of the fleshe. Unto this reason (as
we sayd of the other) shall we answeare at large in

the processe of chasite/but somewhat to saye breue-
ly:they done herein as they dyd of the other that is

condempne Christe hym selfe / our blessed lady his
mother and all his Apostles of that presumption.

Blessed Mary his mother dyd bynde her selfe by
bowe and promise unto chasite. Saynge unto

the Angell : as is in the gospell. Quoniam virum
non cognosco . I haue (sayd she) fully determined

neuer to haue the carnall knowelege of man. And
Christe dyd kepe chasite in moste excellent maner

and bothe called & counsayled other persones thereto.

Saynt Johan he called whan he was in wyll
and purpose to be maried and bothe he & the other

Apostles (by the mocion of Christe) dyd bynde the
selfe unto chasite/as here after we shall proue / yet

done they here after they custome: pl suppose a false
grounde/that is: by a persone may nat bryng the fleshe

in bondage & thralle/unto the spirite bycause of the
naturall disposition & rebelliō of sensualite whiche

Saynt Paule doth contrarie & proue false. Saynge

The Pype,

C.ii. I do

1. Cor. 7. B

the acto

Luce. 2.

salte
salte
Ieronim⁹
i prologo
super Io-
annem.

He-aldeone

The fyfste partie.

1.Cor.9.D

L.G. 1540

1.Cor.7.B

I do(saythe he) chaste and correcte my body and bryng my fleshe thralle and subiecte vnto the spis-
rite. And so he wylled and desyred that al persones shulde be virgins as he was. Here also done they p̄esuppose an other falshede þ religious persones done p̄omysle and make the vowe of chastite with-
out due probacion of them selfe. And if a persone p̄-
ceyue (by due profe) that he dothe so brenne and is
continually so inflamed: that he maye nat conueniently kepe chastite; he shulde nat take it vpon hym/
but rather (after the saynge of saint Paule: whiche
they spake of) shulde they marie than brenne. To
p̄omysle therfore chastite after the due fourme of re-
ligion: is no p̄esumption / but rather a perfection
and folowynge or fulylyng of Christes coulseyll
and example.

¶ Of the answere vnto theyr thyrdre assercion and
reason. The. vi. Chapitte.

The heretick

Gene. 4.



Theyr thyrdre reason is: that to p̄omysle these bowes is sute dampnacion.
They inforce to p̄oue the same thus/
it is contrarie vnto the ordinaunce of god and nature sape they : bycause þ
god made man so that naturally he shulde haue in
his owne power the ftedome and libertie of wyll.
For our lord sayd vnto Caym. Thyne appetite
and passion shalbe vnder thy selfe and in the fre li-
verte of thy wyll / and thou shalte be lord and haue
the gouernance therof. For by the libertie of wyll
as well as by reason vnderstandinge and memorie/
man is the very ymage of god / but by the p̄omysle
of these

of thys: man dothe make thralde and bonde that god
made fre & ad libette. And so dothe he (in as moche
as liethe in hym) to take that similitude and lyke-
nes of god / and dothe deprive hym selfe therof / and
wylfully dothe leue or rather loie that / Ergo thus
to promyse and make bowes is a chynge or sace &
cerreyne dampnation. This is theyr argumente &
reason. Wanto the whiche I saye: that they make a
fallax and a deveytfull argumente in the myngle of
these termes (as byfore is said) fredo me or libertie/
and thraldome or bondage. So by these bowes &
promyses: dothe no glone make hi selfe bonds / but
rather dothe put hym selfe in more libertie and fredo-
me. For (as we proued byfore) the bondage of
Christe: is the mooste fre and mooste noble liberte þ
can be/whiche is proued by our lord god hym selfe
For where he is nat onely of the mooste highe and
mooste noble libertie and fredo me of wyll: but also
the selfe essenciall libertie and fredo me of wyll / yet
nat withstandinge wolde he (of his gracious good-
nes)make hym selfe bonde by promyse and oþre vñ
to man/as is euident in many places of boþe the
testamentes. And yet dyd that bonde nothyng let
his libertie of wyll. So in vs all though the wyll
of the flesche be (sometyme) contrarious vnto our
holys promyse / yet is the wyll of the spirite at moze
libertie therby: as oftymes we haue shewed byfore
Wherfore to make these bowes: is nat as they saþe
a sure dampnation but rather a greate and
mooste suretis of our salua-

cion. And this vnto theyr
theyrde proue.

The fyfthe partie.

Answere vnto theyz fourthe assertion and rea-
son. The viii. Chapitre

The gecheþ

Eccle. 3. D

Anmoniti
one. 15.

The aucto-
rities



Hey; fourthe reason is: that to make
these bowes muste nedes be a great
icopatoy and peryll of dampnacion
And scripture saythe. who so loueth
peryll: shall lyghtly fall therinto/but
all religiouse persones done wylfully vndertake / &
put themselfe vnto that peryll or icopatoy / Ergo
they be moste lyke to fall therin. That suche enter-
prise and bowe is of suche peryll & icopatoy: theyz
owne auctoursdone testifie. Cesarius one of them
saythe / that as religion obserued and kepte: is of
moste hygh metite / so neglecte broke and nat kepte
is it of moste depe dampnacion. But all the worlde
may se and perceyue (saythey) that religion is nat
kepte / Ergo is it (as is sayd) of surer or (at the least)
great peryll and icopatoy or dampnacion. To pwe
that religion is nat kepte: they done make processe
agayne all .iii. bowes by order. Nowe to make
full answere / fyfthe we graunte and done assente
vnto theyz auctorities as well of the wyse man as of
the holy father Cesarie/ that is: that religion kepte
is moste hygh metite / and contrarie / nat kepte of
moste depe dampnacion. But yet dothe nat folowe
that they done suppose/that is: that the religiouse
persones ben in more icopatoy or peryll of dampnacion
than the other persones that never made suche pro-
myse / all though in dede they bene worthy more
peyne and punishment if they bzeke theyz pmyself
wyll you se a pleyn example hereof. Every kyng
and

and prynce hathe subiectes / some comune people
and some moxe neare aboute hym that bene moxe
streytely sworne and bounde to mo secretes & great
ter chagres / and therfore ben they moxe intauoure
and haue moxe large fees and rewardes than haue
the comune people / if than these persones so speci
ally fauoured: wolde breke theyz promyse and othe
and be traytours or other wyse false vnto theyz so
uetayne: good reason wolde they shulde haue moxe
sharpe iugemente and moxe greuous paynes or co
reccion / tha the comune people shulde haue: for lyke
defaulte or trespass. And yet natwithstandyng
they ben nat in moxe iepardy and peryll of that pu
nishmente ne of the cause therof: than bene the co
mune people that made nat so depe promyse. But
rather ben they in moche lesse iepardy and peryll/
bycause they haue lesse occasio to be false and moxe
cause to be true and faythfull. So do I conclude
for religion contrarie vnto them that religious pa
sones bene in lesse iepardy and moxe out of peryll
than any other persones / whiche thynge shall ap
peare moxe evidently here after. But where they
lay vnto our charge that we done nat kepe the cu
les and the promyse of our profession / if they meane
vniuersalyl that all done nat kepe them it is true / if
they say none do kepe them: that is false. I can nat
deney but that monasticall religion is soze dekeyde
and dothe dayly so continue / I am sorw therfore.
Shewe vs (sape they) one monastrie where the p
omyse of theyz professio is perfourmed. I can shewe
diuerse of the reverendfather of the obseruauntes /
the charterhouses / with other. And I myghte
saye in true conscience: I haue knownen manye

The Pype,

C. iii. monaste

The syrste partie.

monasteries that haue ben noted of great negligēce
in kepyng of theyz rules/ and yet i the same places
were some that alway kepte ryght well bothe theyz
rule and constitucion. But myne institution and
purpose here is nat to excuse the misdoers and bres-
kers of of religion. For theyz yuell dedes done pue
no defaulte in the state and maner of lyuyng of re-
ligion.

[Of answeare vnto theyz finall conclusion The. viii. Chapitte.]

408. herches

ago and fo



Et saye they we se so many of those bres-
kers and so fewe of the kepers/ that we
thinke: better were to haue no suche sectes but al one rule & religion of Christe
Oh Iesu bone. Oh good lord/ howe
wyse done these personnes thynke them selfe: I shall
nowe make vnto them a like reason. In the wrold
be many nacions of people / and all of the creacion
of god and yet ben they of diuersle sectes / of diuersle
religions / of diuersle feiths / & byleues / as Iues sara-
synes / turkes / & christianes / we ben i certeintie none
shalbe sauied: but onely christianes / and though in
case some of them myght be sauied / yet maye we be
sure: none shall haue so greate / and hysghe rewarde
ne any of them ben so sure of salvacion as the chri-
stiane people if they kepe the lawes of Christe / & þ
promise and profession made in baptismme. But if
(contrarie) they done nat kepe the same: they shall
(without doute) more devely be dāpned than other
the

the Iues/saracynes/ turkes / or any other infideles
ergo after these heretikes the christianes ben more
in peryll and iepardy than ben the infideles. And
also trouthe it is(no man can deney)that fewe fewe
and verry fewe christianes done kepe the religion
of Christe and the turkes and infideles done better
kepe they lawes than we ours / ergo (after they
reason) better were for vs to leue and forslake our
christianitie/and be turkes and infideles. But unto this(I byleue)good deuout reders you wyl nat
graunt/ Ergo they lyke reasō of our religiō istright
nought. *mete*
148. Gereft. B.
By the thā i very trouthe al thoughē nat to
be sayd w/out great sorowe)christianitie is greatly
dekeyde/and religiō moche dekeyde it were(in my
mynde) more myce/and more conuenient for them
and for all feythfull christianes: to pray for bothe /
to gyue studie and diligence (eueryche after they
power) rather to refourme and amende bothe/than
thus to blasphemē/ detracē/ deprauē / and to speke
yuell of any of them / where they sape it is agayne
reason and contrarie vnto the comune welthe / that
suche persones shulde be suffred to gyue awaye/de-
parte/and forslake they owne goodes/ and landes/
and than to lyue in slouthe and mere ydernes vpon
other folkes goodesshere done they presuppose(as
they custome is) a great falshede/that is:that al re-
ligious persones done lyue in slouthe and ydernes
where (in true trouthe) no persones of this woldē
bene moche continually occupied in holy and moste
profytale occupacions for the comune welthe as
in the legenedes of the Apostles and other holy sayn-
tes dothe openly appere. : And also here done they
presumptuously blasphemē and reproue out sauour

The pype,

C.b. Christe

The sy^tte p^{re}te.

his blessed mother and his holy Apostles and disci-
ples. For Christe dyd forsake nat only what he had
but also what so euer he myght haue had i pprechie.
And liued vpō suchē goodē as were brought i þ pur-
in comune wherof Judas bare the purse i and had
the custodij and ministracion. And also certeyne
women(sayth the gospell) dyd folowe hym and me-
niste vnto hym of theyr goodes and substance.
And (as I sayd byfoze) Christe gaue counsayle vñ
to a yonge man that was verytyche: to sell all his
substaunce and to deparre and gyue all his goodes
vnto the poore / and so all naked bare and voyde of
worldly goodes to folowe hym / and to lyue vpon
the goodē of other persone. Our blessed lady also i
and his holy Apostles after they had the holy ghost
dyd all lyue after the same maner al i comune wout
any thyngē ppre/ i vnto this tyme some persone(af-
ter theyr exāple haue alway so cōtinued. What rea-
sonable christiane wyl byleue þ our sautour Christ
wolde do any thyngē oþ counsayle any thyngē to be
done þ were againe reasoþ oþ as these blasphemers
done say) contrarie vnto the comune welthe. I dare
well say: none wyll so thynke oþ suspecte/ but onely
these heretikes. For it shulde be also contrarie vnto
þ pmyse of Christe that þ holy ghost e shulde suffre
þe to do any thyngē contrarie vnto þ comune welthe
sich they were illumined w his grace/ i so sent forth
for the edification & increace of the comune welthe.
Thus nowe mape pou se/ i cleerely pceyue theyr rea-
sons ben of no valure ne strengthe/ but þ in all thyngē^{es}: they done delude & deceyue the good siple chris-
tianes. And yet done they adde one pposition vñ
to theyr conclusions/ whiche is this.

DRAMA

The. ix. Chapitre.

fo. xxi.

COf answere unto they; laste conclusion: and to
oppoue these sayd bowes fyſt by the auctorite
of the succours. The
ix. Chapitre.

aprove

So fortifie and make stronge they; concluſions: they say that no grounde or auctorite can be founde in scripture / no; in all the lawe of god/ olde or newe / þ any ſuche bowes wece made/or shulde be made . Here maye you perceyue fyſt that none other auctorite wyl ſerue them / ne any other wyl they admitte / but only scripture / whiche is an open peruetilitie & a ſygne or token of an heretie. For a good ſeythfull christiane: wyl byleue the auctorite and vſe of the catholike churche and the determinacions therof wout any forther auctorite. It were ſufficient for them to byleue the legende that is redde in the churche of þ holy Apostle Saynt Matthewe / that dyd conſecrate þ holy virgins whiche were obedient unto him. And lyued all in commune as he dyd . This auctorite is no ſmale thyng. The auctorite alſo of Saynt Deniſe nre the holy martyre that was diſciple unto Saynt Paule / shulde be had in reuerence and of due & certayne creuence / that in his boke of the Diſciplines ecclesiastike : doth ſhewe of diuerſe orders & degrees of religious persones that were in the tyme of the Apolleſ / and that tolke they; orders & religion of them. The coſtitutions / decrees / & ordinaunces of þ church ſhulde unto every christiane: be auctorite of infallible & vndecepuaſle trouthē by this article of our feich. Credo ecclesiā catholicā. I byleue þ catholike churche / & gyue ſeyth & credence therunto. But these

Legenda:
Matth.

Vndeſy

Dionisius.

hereticus

abey

The fyſte parte.

these persones bene so p̄ecile / and peruerſe / and obſtruate in theyz opintions : that none auctorite wyl content them / but onely the ſelue teſte of holy ſcrip- ture / we ſhal therfore inforſe / take in hande and ico parde wage batayle with them to contrie and mete with them i theyz owne felde & to fyght with them with theyz owne wepen. I byſeche you deuouteſ- ders: be equall and yuen iuges.

The proue and ſurety of the bowes by holf scripture / and fyſte of obediencie and wylfull pouerte. The x. Chapitre.

marked

Gat obediencie hath grounde and b̄gyn- nyng of the ordinaunce and comaunde- mente of god / holy ſcripture dothe teſtifie in the fyſte boke of al ſcripture caled Ge- nesis. where euidently dothe appere: that the fyſte and principall comaundement that euer god gaue was of obediencie. Saynge unto Adam and Eve. De omni ligno paradisi comedē. &c. Fede you or eate of the fruytes of all the trees in paradyſe / excepte onely this tree that standethe in the mydle of para- dyſe / for whatſo euer daye you do eate therof: you shall dye / that is to ſaye: you ſhalbe subdued unto the peyne of dethe / where nowe you be in power to lyue for euermore without peyne & never to ſuffre dethe ne diſease. So that obediencie onely was the way & meane of euerlaſtinge lyfe / & disobedience or diſobediencie the caufe of ſyngne & dethe. And therfore after his diſobediencie nothynge myght reſtore ma- unto þ State he was in byforze: but onely obediencie.

Sayng

Gene. 2.

Saynt Paule vnto auctorite. Sicut per inobedientiam vnius hominis. &c. As by the inobedience or disobedience of one man many inē were made sinners / so by the obediēce of one man agapē : many inē shall be made iuste persone / and apte vnto saluacion : that is to meane by the obediēce of our lord and saviour Iesu / that was rendred obedient vnto deth and that deith moste shameful the deith of the crosse. But this obediēce wherof we shall entreat / is a very braunche of that obediēce (as we haue shewed and shall moze largely proue) Ergo obediēce is grounded and founded in scripture in bothe the testamētes. Yet soorthet after the fall of man / in the lawe of nature : man was consecued from euangelynge dampnacion ongly by obediēce / and put vnto euerlastynge deche by disobedience / as is euidēt of Capm and Abell / and i many other places of the scripture. In the lawe written that was the lawe of Moyses ~~scaled~~ the olde lawe / obediēce was cheſe mayſtres and ruler. And in the lawe of the gospell: obediēce is expreſſed & ſet forth as the very trouth byforē figured. Thus appereſt that obediēce is ſtatuted by the auctorite of scripture. Nowe for wylfull pouerte. In paradise was no proprieſte. And in the lawe of nature: all thyng; were comune. The lawe written dyd commaunde that no persone shulde be nedys amonge the people of god / but that eueriche shulde minifter and do conforſte and helpe vnto other accordyngē vnto theyp; nedys. And in the newe lawe ouerſavour hym ſelfe: is cheſe exampyle of wylfull pouerte. So he ſayd of hym ſelfe. The lone of man hath nat where to hyd his hed / & take ſteſte in. That is to ſaye: he had no thyngē in this worldē

Ro. 5.

Phil. 2. B.

Gen. 4.
~~marked~~Of wylfull
pouerte.

Deu. 15,

Math. 8. C

The fyfthe parte.

wolde in proprietie/but dyd shewe openly and set
forth the very precise and true perfectio of wylfull
pouerte. And his holy Apostles (after his example)
dyd folowe the same and so gaue order unto theþ
disciples/ whiche was of longe tyme obserued and
kepte in the primitive & fyfthe begynnige of þe chur-
che of Christe/ whiche nowe all religiouse persones
done issue and folowe/ Ergo wylful pouerte is fou-
ded vpon holy scripture.

Chowe the boþe of chastite: is statuted and foun-
ded by holy scripture/ and of the approba-
tion of all. iii. boþes by reason.

The xi. Chapitre.



Chastite in the lawe of innocencie: was
excellent and honorable whiche thinge
the abashement of Adam & Eve: doþe
evidently prove. Soþeþore they had
cynned (all thoughþe they were naked) they were no
þyng abashed / but forthwith after they þalþeþ
were seyne (soþeþore shame) to make them couerynges of
leyues to hyde and couer them selfe eþe from other
Soþeþore chastite in man was never/ neuer shulde
haue ben defaded or blemyshed / but onely by synne.
And therfore all suche persones as in the olde lawe
were sanctified and bourned without synne: were al
waye virgins and continued all theyþeþe in pure
and clene chastite: as Hieremie the þpphete/ our bles-
sed lady the virgine Mary/ and sayne Iohan bap-
tiste. Soþeþore in the lawe written: virginitate was
more excellente and more worthy than frondite all
thoughþe that for the multiplicacion of the chosen
people

fecunditate

people of god / generation was necessarie: and sole
 condicte that is plenarie of chyldren or fruit: was in
 affection. And in the lawe of nature: that persone
 that was the synt named Juste persone and begin-
 ner of Christ; churche deped and departed this lyfe
 a virgin that was Abel. And that Christ our sa-
 uour was ever a virgin: the selfe heretikes wyl
 nat deney / it nedethe therfore no probacion. Nowe
 than let vs brygynge at Christe hym selfe to opproue
 and statute all these bowes. For he is the foun-
 dacion and fountayn of all perfection / and in hym he
 had the plentide fulnes and abundance of all
 maner vertues of whose plentide: all christianes
 doue take and receyue what they haue. And there
 fo're he shewed and set forthe that perfection as ex-
 amplete unto all christianes / everyche to folowe
 accordinge unto they; vocation / calyng and grace
 whiche perfection standeth hooly amonge christi-
 anes insecludynge or eschewynge and avydynge
 of vice (for one parte) and the insyng / folowyn-
 gelyng / and keppynge of vertues. The moste
 redy meane whereto is the receyvynge the obser-
 uance and keppynge of these. iii. vertues / obedie-
 wylfull pouerte / and chastite / whiche ben receyued
 and promysed generally of every christiane in bap-
 tisme by the precepte of Christ / and mo're specially
 vene they counsayled by our saviour (as we haue)
 and muste deuere tymes shewe) as the vert / and
 moste redy meane a way (as is sayd) unto pfection.
 For by obedience / pypde / enuy / & wrath / vndeclis-
 sed a betterly distroped. And þ contrarie vertues þ
 us to saye: mekenes / charite / oþ louynge kyndnes / &
 pacienc / ben edified & wylled they; place & rounme.

Add

Io. 11

*relynge
myself*

Obedience.

occasions

310.17.40.7 The fyfte parte.

And by wylful pouerte: is auarice or couetise with
the occasions of the flatering woldē: auoyded / dis-
pised / and set at nought. And contrarie thereto ben
all thynges made comune / in moste perfecte li-
beralite. And chasite can nevert precisely be kept
but where gloutony / louethe / and lechery / ben clene
put out of place / & due abstinenſe discrete laboures
and exercices with bashfull brahamour: ben put in
theyz rowmes / & so þ body be mortified & brought
unto due obediencie of soule and the spiritu. Ergo
these. iiii. vertues ben unto all faythfull christianes
profitable and necessarie. For (as we sayn) these. iiii.
were expressed and set forthe for the same ende / and
intent by our sauour Christe in the moste hygh de-
gre of perfection. For in everyche of them ben di-
uerſe degrees of perfection / unto the whiche our
sauour dyd electe chose / and call diuerſe persones
unto the moste hyghe degree moste lyke and moste
nere unto hym ſelfe / dyd he call the. xii. Apostles unto
an other degré the. xxii. disciples. o / And of the
thirde degré / were many of both theſeſ men and
woman. Wher the Apostles were in the moste exel-
lent and hyghest degré poſſible for man in this lyfe
of all and everyche of theſe. iii. after they had recey-
ued the holy ghoste. For than were they all moſte
ſtrictly obedient moſte wylfully and moſte purſecely
poouere and moſte perfectly chaste. / for they were
moſte ſpeciallyelected in moſte ſpeciall manner cho-
ſen and ſcaled there unto than any other. When he
ſayd unto them. Venite post me. Come you (ſayd he)
after me / folowe you me / what theſeſeſ was of þ
folowinge: after declared in the goldeſell of Mat-
thew / and alſo in Luke / where he ſeþ in playne
termes

Math.

4. C. *marked*

Mat. 1. B.

Luce. 5. B.

Math.

io. D.

termes that who so euer wold folowe hym in that
degree of pfection: muste forlasse father and mother/
syster and brother/ wyfe and childe/ & also his owne
proper wyl. And per astre in moze large termes.
Who wyll nat forlasse vitterly all maner of thynges
that he hathe in proper possession/ and vnto proper
use(saythe he) can nat be my disciple in this degree
of perfection. Thus than we done conclude con-
tracie vnto these aduersaries/ that bowes of mona-
sticall religion: haue begynnyng/ grounde/ & foun-
dacion of holy scripture / and of the gospell of god.

Luce. 14.

Chowe these sayd bowes ben cōteyned evidently
in the wordes of the gospell. The xii.

Chapitre.

I**C****C**ewe the wordes of þ gospell done
erpassis these sayd bowes/ and in es-
sente: call/ and moue / or rather bryd
and appoynte the sayd Apostles / &
all other of lyke calyng/ vnto the
same bowes. Thus dothe appere.
þyſt where he ſayth Venire/ come you / folowe me
whiche is the impetatyſe mode/ includinge a þcept
of comauendemente/ and they mabyngē graunt ther
vnto. Obedience is ſet forþel vnto the declaracion
wheroſt doþe folowe nat onely the tenounſyng/ &
forlakynge of all outwarde thyngis; but also of ſelfe
proper wyl whiche properly appeteyneth vnto ob-
edience/ and to hange hooly/ and to be ordeced af-
ter his wyl and nat theyr owne. So thā were they
caled vnto this monastical obedience/ as after ſhal
be more largely shewed. And where is ſayd theys

The þyppe.

f.i. muſte

For
Obedience.

w̄hōlþ

raſled

Of Chantite

The fyfte parte.

Luce. 14.

Pouerte.

Luce. 14.

muste forſake father and mocher / wypfe and chylde / and ſo forthe is the bowe of chafite exprefſed. For after they / calyng and conforimation / all the Apoſtles kepte chafite in moſte highe purite & cleynes. So is the bowe of chafite ſtablyſhed by þe gafpel. Nowe for wylfull pouerte : is a playne certe in the ende of the fame chapitre of Luke / wherē is ſayd . Sic ergo , omnis ex uobis qui non renunciat omnibus que poluidet: non potest meus esse discipulus. That is euery pſone of you that doth nat renounce & forſake all thynges that he hath in poſſeſſion: unto proper uſe / may nat oþ can nat (in any wyſe) be my diſciple / in thiſ dege of perfeſſion. But herte peraduenture they wyl lay þeſe wordes of Chaffe wel ſpokē indiſterentli vnto all christiaſes / where unto ſaye I: the wordes of the ſelue certe wyl anſwere. Sic ergo . &c. theſe ben wordes of a ſure concluſion as veri trouthe / as moche to ſay in englyſh. As ſo thā / oþ ſo therfore / whiche ben wordes of a ſure concluſion natwittādyng this wordē Ergo is uſed comūnely in englyſh vnto the fame purpose and in the fame ſignification. So than concludyng the wordes þ he ſayd byforē in theſame chapitre / he ſayth Ergo eþ eueryche oþ euery one / oþ euery perſone / Omnis / and there folowith / ex uobis / of you / nat alone euery perſone (as they ſay) For euery perſone is nat of thiſ electiō oþ calyng / but euery perſone / euery one of you / that ben ſyngulerly / caled and of ſynguler election vnto thiſ perfeſſion / and lykewyſe of all oþ ther that ſhall ſucceſſe you of lyke calyng. Euery one (I ſay) of you that doth nat renounce / and forſake all that he hath in poſſeſſion / can nat be my diſciple. This ſentenge dothe conclude that who ſo wyl

I calld

I callynge

The. r. t. Chapitre. fo. xxx.

wylbe of this perfection; muste presently nat onely
in purpose/or minde for cyme compyng/but also for
that presente lyne byfor he be a disciple / byfor he
ente in religion he muste forsake all/howe all: all
(I say) that he hathel/or may haue/in possession vnto
to proper bise. And yet nat ditterly all thynges. For
though he maye haue nothyng in possession / yet
may he haue all thynges in commune vnto buncerbyn
bise at the appoyntement of the soucreynge. Thus
hewe brenz all these bowes statuted and approued
by the lawe of the gospell/as founded/and grounded
vpon the same.

Chowe the Apostles dyd receyue the counsayle of
these. iiii. bowes/and hynde them selfe and
they; successors of lyke calynge & *rallynge*
consente: unto the same. The.

iii. Chapitre.

ICre peraduenture the said aduersa-
ties wyl say þ all though þ Apost-
les were of such synguler election
as is lard & all though they dyd al-
kepe the lard. iiii. vertues w other
and amonge other vertues/ yet (say-
þ) dorthe nat folowe that they made any bowe/p-
fession or promysse therunto/noz that they kepte the
for any honde or dutyp / but onely of they; owne free
libertie and good wyl / and so dyd many other ho-
ly sayntes many yeres after them. For direete
quos were here unto: we muste se fyoste and unders-
tande what is a bowe / that is: what is meant
by this terme. Votum in englyshe a bowe.
The Pype. f. ii. The

Determinacion

Diu. Tho
mas opus=
culo. 14.
ca. 12. et in
Scda scde.

Deu. 23.

Eccle. 5. A.

Spal. 65.

Luce. 14.

The fyfth parte.

The definitiōn or determinaciōn of a bowe.

Awowe (than) is an acts of promyse / that dothe apperteyne unto the due honour of god. For it is a promyse made unto god of those thynges that done bylonge unto his honour / wher by a persone dothe brynge hym selfe unto that thyng that before that bowe was i his owne libertie / and he nothyng bounde thereto unto. And if a persone were bounde : yet dothe the bowe make hym more streyly bounde than he was / notwithstandinge if the bowe be ones made it muste nedely be kept / & may nat be broken w/out synne or offence. Cum uotū voveris domino deo tuo (saythe scripture) non tardabis reddere. &c. Whan thou hast made a bowe unto thy lordē god / tary nat ne make delaye to rendre and perfourene the same / for our lordē wyl requyre it of the. And agayne in an other place. If thou make a bowe unto our lordē : make no stopage ne delaye: to rendre and paye the same. For god is displeid with a folyshe and unkeithfull promyse / perfourene therefore what so euer thou doest promyse. For moche better were it thou madest no bowe: tha after thy bowe nat to kepe thy promyse. These textes and sentences ben condicionall and nat of bondē nat withstandynge whan the bowe is made than is it bounde. Wherof the prophete saith. Reddā mī tibi vora mea, que dūmīxerūt labia mea. I will rendre and perfourene my bowes and promises that I haue spoken and made with my mouthe. Good delibera-
tion therfore muste be had (as I sayd before) and y-
sprite pused: before the bowe be made. For so doth
our saviour signifie in the gospel of Luke / by the
two parables of hym that shuld p̄ccep̄t before y-
beginn

begynnyngge to bylde: to haue sufficiente to pfourme
 the same oþeris shulde it retoune unto his shame &
 rebuke. And lykewyse of the kynges that with synal
 power shulde aduenture in batayle with an other
 of farrre greater pusaunce and myght vpon whiche
 grounde is the pere of probacion fo; every persone
 appoynted in religion. A bowe also maye be made
 of that thyng to be perfourmed wheres vnto the per-
 sonne is bounde all redy as the þþophete sayd. Por-
 cio mea domine, dixi custodire legem tuam. This
 good lord is my portion and chosé partie and that
 haue I promysed by bowe: to kepe thy lawe. And
 after in the same þsalme. Iurau, et statui custodire
 iudicia iusticie tue. I haue sworne oþer made oþer/
 Statuted and fitemly odered to kepe the iugement
 of thy iustice/that is thy lawe and comandement.
 The þþophete was bounde vnto the lawe of god by
 fore he made that bowe: promise /and oþer/ and yet
 natwithstandinge fo; the more large metrice and to
 shewe therby his loue /and feruët desire of herte: he
 made the oþer/bowe/ and promyse vnto the same /
 was therby more strectly bounde thā he was byfore
 whiche bonde(neuerthelesse)is (as we shewed by-
 fore)more large ftedome and libertie. Thus haue
 we shewed what a bowe is/that is to saye: what is
 the definitiōn or determinacion of a bowe.

Spal. 118.

Chowe and vndet what fowme and maner
 a bowe maye be made. The xxxiiii.

Chapitre.

Dowe must folowe of the fowme and maner
 a bowe a bowe maye be made. For a bowe
 may be made openly oþer secretly. The bowe secrete

The þþope,

F. iii. is made

The syngle parte.

is made inwardly in the herte or mynde / and in the
conscience of the selfe persone / alone that other by se-
crete wordes vnto hym selfe or els by thought and
consente of soule / doth make the hewe and pomyse
vnto god alone / as dyd Jacob whan he wente vnto
his uncle / and as Anne the mother of Samuell
dyd byfoore Heli the preest / and as many other per-
sones done dayly make of pilgrymages / or fastes
to be done for them selfe or theyz friendes. The open
hewe: is whan the persone doth make it outwardly
in the heartyng and presence of other persones. And
this may be in two maners / one called a synple hewe
or synngle hewe / and y other a solempne hewe. The
synple open hewe: is made without solemnite of y
churche / & yet in the presence of persones as dyd Saul
& Pepte / and many other in holy scripture. The so-
lemnne hewe is / that hewe that is made in the presence
of god and man / & in the face of the churche / & by the
auctorite & ordinaunce of the same / as in the holy sa-
crament of baptisme / of matrimony / and such other
by the auctorite of bothe the lawes / notwithstandinge
these solemnne howes maye be made secretely. And
where y circustances of the open solemnizaciō / & the
wynge of y same can nat be had / they ben as good
& valeante & done stande in as great strengthe and
effecte as the other / & all one vnto god / & byfoore him
all of lyke bonde. Whan the outwardly solēnitie (as
I say) can nat by had / as by case if a persone wold
make his howe in full feythe to be baptised that by-
foore was a heathen persone / & yet were take sodeynly
by any chauice vnto dethe: y hewe and pomyse were
in that case sufficient / & as good as though he in dede
he had ben baptised / & so of all other howes whiche

(I say)

I. Reg.
14. D.
Iudic. II. G

(I say) byfore god ben of lyke effecte & all one. But so ben they nat byfore man and byfore þ world. For the bowe that is made openly in the face of þ churche muste be kepte accordyng unto the condicions and after the maner of the promysse made i the same bowe vnder suche peynes and i eopardy as þ churche dothe assigne and appoynt there unto. But the bowes priuely made: maye be broken without any suche open punisshement of man / all though the they nothyng auoyde therby the peyne and punisshement of god. The reason here of is, bycause that man dothe onely se/petceive/ano knowe these thynges that openly done apperte withoutforþ/but god dothe beholde and knoweth the herte of man & al the secret; therof/for; nothyng may be hid now; couered from hym. And therfore dothe he priuely punishe / that is priuely offended and myldone. For byfore god the consent of the soule dothe make þ bowe rather than þ wordes. Thus haue we shewed what thyng a bowe is & of the diuersities of lauffull bowes. (For wþ vnlaufull or vndiscrete bowes: we no thyng heire medle) & also we haue of the maner and due fourme of the same/ whiche thyng considered nowe remayneth to shewe & proue for our purposes howe the Apostles dyd make these bowes & kepe þ same whiche thyng þ very letter of þ gospell doth testifie/nat onely that they vndectoke the by þ couisylle of Christe in cosent alone/but also in outward worde/as doth appere in the gospell of Matthewe & also of Luke. Where imediately after our saviour had gyuen the couisylle & shewed the ieopardy of the that caled there unto/dyd for sake the same and also of the meruaylouse difficultie and hardnes to come unto

Matth. 19.

Luce. 18.

Ieronim.

The syngle parte.

vnto saluacion with abundance of thynges: they forth
with answered in outward wordes saynge. **S**p; beholde/se/ perceyue / & knowe/ that we (by thy coun-
sayle and commaundemente) haue leste and forſake
all maner of thynges that we had or myght haue /
and also we haue folowed the/ þ is after saying **H**ic,
come vpon the same letter/ we haue leſte and forſaken
out owne wyll / to folowe the / and to be at thy
wyll in ſuche due obedience as thou haddeſt vnto
god the fathet. **S**yth thā (ſayd they) we haue thus
forſaken all: what ſhall it auayle vs / what profyte
thal we haue therby/ and what ſhalbe our rewarde
Our ſauior Christe anſwered here to by a maner
of oþre & depe affirmaciō. **S**aynge. Amen dico uos
bis &c. **I** do a certein pou or pmise for a ſurety (ſaid
he) that you that haue folowed me: ſhalbe with me
iuges of all the hole woldē. And all maner of per-
ſones þ (for my ſake) wyll leue & forſake his kyngel/
father and mother/ ſister and brother/ wyfe & chylde/
landes and poſſeſſions / Shall haue therfore moche
more than they done forſake/ and yet ouer that/ ſhal
they haue lyfe and blysſe euerlaſtinge. **N**ote and
marke well the wordes of the gospell/ whan our ſa-
uiour had ſhewed the Ipolites what ſhulde be the
rewarde of ther; obedience in folowinge hym / he
ſhewed forith with what ſhulde be the perfection of
that obedience/ that is to ſay nat onely to lyue ſelue
wyll by obedience/ but also to forſake the fleſſe / þ
is Domum. **T**he house and auncientours wherof we
come by kynged/ that is father and mother and alſo
thoſe with whome we ben familiars / and ioyned in
earnall affection al thoughte natuall/ as brother &
ſister/ wyfe and chylde/ and thiſ apperteineth vnto
chaſtite

The xxxiiij. Chapitre. fo. xxxiiij.

chastitie and that foloweth landes/syldes/and possi-
ons/dothe appeteyne unto wylfull pouerte. What
nowe can be more pleyne than that the Apostles of
Christe dyd (nat onely in consent of herte & mynde
but also in expresse wordes) receyue the counsayle
of Christe/and folowe his calynge/unto the hyghe
perfection/and these. iii. essenciall bowes. And so
dyd they persever /and kepe the constantly all theyz
lyfe tyme/without violence or spotte. Thus appes
tertibryghtely (contrarie unto these blasphemers)
that al these. iii. bowes/hauē foundacion & grounde
vpon holy scripture in bothe the testamente olde &
newe natw̄st adynge they ben (as we sayd byfore)
perfections of counsayle and nat of comaunderement.
And therfore no persones ben bounde to enterpryse
and to take these perfections:but only at selfe liber-
tie and fre wyl/excepte they ben caled by speciall ex-
lection there unto/as the Apostles were. Soz than
(I thynke verely)that i such case they were bounde
to receyue them after due profe of the sayd calynge
and election. So that if they shulde forsake that ca-
lynge they shulde be in temporayre to be refusid and
foraken of god:moche more than shulde they be in
peryll and temporayre that haue receyued the calynge
and made bowe and profeffion vpon the same ar-
gument. Here of I take of the wordis of our sauour
as in the places before rehersed/where he sayd that
no persone puttynge his hande vnto the plougher/ &
lobynge checke:is apte for the kyngdome of heuen/
that is ment of suche persones as bene caled by the
inward motion of the spide/ and done gyue con-
sent there unto/and yet wyl nat (for by cause of the
pleasure they haue i the woylde or y flesche) folowe

S.i. the

possession

allage

called

callyng
callynge

callynge

Matth. 19.

Luce. 18.

offe
called

The syghte partie.

the same motion in effecte and dede / of whiche man
ner of persones : our sautour sayd forthwith in the
same letter / that it is of more difficulte & more hard
for suche persones to come or to entre in to heuen /
than for a camel to entre through the eye or hole of
a neidle / that is to saye : that suche persones as done
rather forsake god than his creatures / can nat lygh
tely be sauued / moche more than be those persones in
peryll and jeopardy of theyz saluacion / þ after they
haue made bowe and promyse by solempne profes
sion : done forsake the same as Iudas dyd. But
here peraduenture some persones wolde are of me
howe they myght knowe or perceyue what persones /
and whan they ben chosen and calyd vnto this per
fection or religion.

Io. 13.

called

myghte

Chowe a persone (by large conjecture) maye per
ceyue / or by leure and truse theyz calyngs vnto
religion is of the election & spittit
of god. The xv. Chapitre.

O determine precisely and to make
assertion and surety what persone is
chosen and calyd by our lord / or whā
any persone is so calyd vnto religion
is very harde and aboue myne enter
prise and letaynge / notwithstandingyn

Achynke large conjecture maye be had therof / I
shall therefore shewe therin my poore minde euer by
due protestacion submittynge my selfe vnto correc
tion / and glad wolde I be to gye occasion vnto
learned men to speke more largelij therin. For cert
ainly (in myne oppition) one of þ greatest causes

called
called



The. xv. Chapitre. fo. xxxii.

or occasions of the dekey of religion: is the wronge
ente therinto without any election or calyng of
god/ and without due examinacion of the motionis
of the intent and purpose of the ente. For the great
olde enemys the dyuell: do the many tymes trans-
igure/ translate/ and chaunge hym selfe into the four
me and lykenes of a bryght and good Angel. That
is: that he wyl moue and sterte many persones vnto
a thynge that (of it selfe) is good and meritorious:
vnto the ende/ purpose / and intent, to deceyue; and
moche ratherby to noy and hurte them. So
do the he (douteles) nat selden mour psones vnto re-
ligion/ such as he knoweth well ben nothyng apte-
ne mete therfore. To the we all his crafty/ wylly and
deceiptful waps therin/ can no man in this lyfe/ nat
withstandyng yet shall we for example set forthe
some of his meanes. For he dothe vse diuersle meas-
nes and instrumentes vnto diuersle persones. To
to some persones: dothe he vse his owne proper in-
strument/ that is to say: pypde / ambition / and selfe
trust. For some persones doth he synde and percyue
that done stande well in theyz owne fauoure and co-
lepte/ and moche done trust and haue confidence in
theyz owne vertues/ & so done suppose or iuge theyz
owne lyfe of more synguler perfection: than is the
lyfe of other persones: and that theyz wyttes wyl-
domes/ prudence/ policie/ and lernynge/ passeth ma-
ny other. Suche persones than dothe he moue
and sterte (as a great dede of charite) to go vnto
religion. Where they maye (saythe he vnto theyz
thoughtes) do moche good/ leynge the great key
of religion. For his lyfe or hers: shulde refourme
one monasterie/ and do moche good (by hys example)

The pype.

2. Cor. ii.

C. ii. in all.

The fyſte parte.

in all the religion in theyr spiritualites / & his wyls-
dome and prudence shulde repayre the pouerte and
ruyme of the temporalities. And also the hole couet
wolde make ſuche a persone: ſhortely loueteygne &
ruler of all. But whan this persone (by ſuche pſua-
cion) is entred nat regardynge that as a little poysō
dothe infecte moche good meate: so doth pryde ma-
ny vertues / than dothe he fayle of that purpose. For
there dothe he fynde one of as good lyfe as he oþ be-
ter. An other as wyſe oþ wyſer. The chyðde of more
depe vnderſtandyng oþ lecnyng / oþ at the leaſt:
ſuche persones dothe he fynde there as wyl nat fo-
lowe his ymaginacion / nor the conclusion where
upon he truſted / than dothe he begynne to murmur
and grudge / and to lay he wyl departe thens vnto
an other house / oþ vnto an other religiō / oþ retourtne
agayne by a capacite where he was / oþ els wyl he
lyue where he doth at his owne pleasure / oþ els wyl
he make moche trouble and vncert. And all this
comethe for þ defaute of the fyſte entre. Unto ſome
other persones doth he vſe the woldē as his instru-
ment / and ſpecially vnto ſuche persones / as he per-
ceyueþ haue appetite and deſyre to haue goodes
and ryches of the woldē / and can nat bryng about
theyr mynde / ne bryng theyr purpoſe to paſſe therin
Than ſayth the enemy: loke vpon ſuche an abborre
ſuche a priour / oþ ſuche officers / and thou mayſte p-
ceyue they ben ryche & haue playnte / if thou were in
religion thou ſhuldest lacke nothyng / & ſometime
he dothe couple and ioyne vnto this couetyſe: his
owne ſayd prop̄e instrumente of pryde / as in them
that ben diſpoſed vnto ambicion / vnto the deſyre of
hyghe rowme / dignite / gouernaunce / rule / and do-
minacion

plente

minacion/bysore the syght and consideraciō of these
psones/doth he lay(as I sayd bysoore)þ consideraciō
of they; supposed vices & abilites after þ maner of
þ proude phacesp. And the bylnes and insufficiēcy
of all other psones as in his Jugement vnto whome
he saythe. In suche a monasterie/ben many great
offices/and goodly rowmes where suche a persone
as you be may haue rule/and preminence/and pro-
mote his kyngne & friend. For incōpacition vnto you
all they ben but chyldyn and ediotes and foles/and
in continuauance you may be sure to haue the mytche
or to be souerayne. If suche persones (after they; en-
tre) fortune to obteine they; munde and purpose/the
religion i that place goeth to wtacke. And if they
be deceyued and put from they; purpose: they bene
neuer in rest/but alway full of trouble/and full com-
þouse psones. This crafty deceiptfull enemy: doth
also vse the fleshe for his instrument as in suche ps-
ones as done ent're religion: cathec for þ surety of
they; bodily luyngē:than for the loue of god & the
increace of vertue. And suche psones cōmuneley ben
temysse i they; ducy dull/i laboures/delicate & full
of dissolution. I dare saye no moze let this suffice
for example. Nowe vnto our institute and purpose
althoughe no man maye knowe for certeyn
that his calunge is of god(reuelacion alway excep-
ted) yet may all religious persones haue large con-
lecture/ and so to haue good hope and trusse in the
mercy of our lordē/that they; calunge is of his holp-
spite:whan(by diligent seche and asten examina-
cion of conscience) shewed plainly vnto wyle and
(spirituall learned men) they can nat fynde ne proue:
that any of the sayd occasions/ or any other thyngē

The Pype.

G. iii. of this

The fyfthe parte.

of this wozlde pleasant o; displeaunt / shulde be
be cause of they; entre into religion / but onely the
loue and desyre of our lord / and for the moe surety
of they; saluacion. And specially whan they sele
they; mocion vnto religion doth growe & increase
vnto a contempte and despisynge of al worldly and
carnall pleasures / and dothe drawe they; hertes / &
mynde vnto suche a constancy therin: that nother p-
sperite / nor aduersite of the wozlde / ne any fere o;
dzedre of peynes / o; laboutes in the religion: ne any
persuacion / o; scendes dothe moue them to leue and
 forsake they; entreprise and holy purpose / but that
the mynde be (in maner) obstatice in the same / all
thoughe the selfe persone knoweth no cause nor rea-
son why his mynde is so set: but onely that he feleth
(as I sayd) a desyre to serue our lord. Than (says
I) we may well conjecture that this calynge is of
our lord / nat withstandyng yet do nat I saye that
for all these mocions any persone shulde forthwith
soleynly entre religion ne yet recepue the habite w-
out a fother deliberacion with lerned counsele.

i. Io. 4. A.

callynge

callynge

Matth. 4.

Matth.

9. A. ~~and~~

Matth. 19.

Luce. 15.

Matth. 8.

For the holy Apostle saynt Iohan sayth. Probate
spiritus. &c. examine you (sayth he) and pue the spi-
rite and mocion of your callynge / whether they be of
god or no. And yet doye nat I approue ouer longe
deliberacion. For althoughe þ Apostles of Christ
came not all at the fyfth call o; calynge / yet dyd they
come shortly at the seconde o; thy; decalynge / and
some at the fyfth as saynt Mathewe. Some plones
whan they were exaled: wylde nat come / as the riche
yongeman of whome we speake before. And some
other dyd are a respecte and tyme of declaracion to
prouide for they; parentes and frenndis / and for they;
worldy

worldly goodes / whiche ryme nat withstandyng
our saviour wolde nat graunt them. And yet other
some dyd offre the selfe to folowe our saviour / & he
wolde nat receyue them. The moste ready token to
knowe the very calinge of god (I euer excepte reue
lacion) is: whan a persone (wodde in coscience of all
the causes and occasions byforre sayd) hath a secret
surete ministred by the spirite of god vnto the soule
as saint Augustynes mother had of his calyng.

Thus haue you my poore mynde: to knowe by con
lecture the calyng of god / yet doth the ghostly en
emyestraetely and subtily assayle some other persones
that ben full deuoute / but disposed to instabilitie / as
to seke the moste perfecte and sure way of theyr sal
uacion / and they ben full of waues, myndes.

Howe they wyl go vnto religion / and to mozo we
they shalbe in the contrarie mynde: o; this daye in
mynde of one religion / and the nexte daye of an other
They wyl put many doutes / & suspecte many thyng
es. Some other contrarie ben of ouer large p^res
umpcion: that put no doutes / make no stoppage /
but seke religion / and entre there vnto / nat able to
accomplishe and persoueme theyr dutes. And
both these maner of persones ben lyghtly deluded
& deceyued by the enimye. for fysche foxes of per
sones: wha they ben p^rfessed / ben neues content w^t the
company where they ben / but other they wyl go vnto
an other religion / o; els vnto an other house of the
same religion / o; peraduenture starte out and renne
abrode agayne / and never byde the seconde chaunge
of the mone in one place. The other persones / that
done entrie without due deliberacion done comon
ly sojournhe theyr enterpryse / and bene cyghe Corp
The Poppe.

Ibidem.

In libro malorum
confessionū,
vñlly ge

G. iii. that

The syxte partie.

that they ben as clogges vnto they; company . For
every good and ryght deuoute o; perfecte persone
is nat apte ne mete to be a good religious pson / yet
suche persones by very mekenes and pacience and
good religious maner and bphauour / done many
tymes serue god ryght well and very wel also done
content they; company / howe be it (as we shewed
vpon the rule) every persone shulde before they re/
ceyue the religioun: knowe the rule of the same / and
put them i exercise / and surely pse them howe they
ben able to perfourme the same / & therafter to make
true relation vnto the couent / and that maye moche
discharge conscience .

fol. 11
Coſſluche pſones as done receyue religioun lonely
to auoyde and ſie the occaſions of synne .

The. xvi. Chapitre.

Some pſones yet there ben that bene
boyde of all the occaſions byforſe ſayd
that is: that done nothynge presume
vpon any abilit o; vertue of them
ſelſe / ne ſet o; care any thynge fo; ho
nour o; preeminence: and haue ſuſ
ſiciet ſubſtance without dzed e to lacke o; want any
thynge neceſſarie. And that ben full wel mynded to
ſerue god / and yet nat withstande they done pceyus
(by darly expeſience) that of very ſcaple they done
fall into synne and offence of god / contracie vnto
good mynde and purpoſe / where vpon they haue
fixid them ſelſe and made promiſe thereto . Is
by example of them that haue determined to avoide
pzyds

The xvi. Chapitre.

To. xxviii.

þypde enyue/and wþatþe/and yet in compaþy þerþ
wyl(bþ staylts) receþue theyz owne þyape/ & ſome
tyme ſoþthe the ſame beþonde good meaſure/ and
whan they here detraction:done nat rebuke it/but
ſometime adde there unto/ and bþ a lyght occaſion
fal out of pacience into Iee and diſcoþde. And of the
that wþill diſpysse the world yet by a ſcapple diſpoſi-
tion of nature: they ſhall ſee a thynge they fynde
at libertie. And of the ſcapple of the fleſſe: many
perſones haue had ouer moche expeſience. Howe-
vnto our purpoſe. If a perſone wolde onely to fle
and auoyde ſuiche occaſions: entre into religion. I
thynde the cauſe may be well allowed/ and the per-
ſones proþyte ryght well therþy. The Prophete
ſayþ. Cum ſancto: sanctus eris. &c. With good com-
paþy a perſone ſhalbe good. And with the myſoried
perſones ſhall he be myſgyded. Saynt Petre
had good hope and truſte in hym ſelue: whan he bþ,
ganne to go vpon the water of the ſee. And yet our
loþde dyd nat foþake hym: whan he faynted and bþ
ganne to dwyne in the ſee: whiche doþe ſygnifie
the woþde/noþ yet dyd nat our loþde continue toþth
hiſ tourney vpon the ſee: but toke him by the hande
& bþrought hym into the ſurety of the ſhippe/ where
by religio is ſignified. And foþ the furie of þe fleſſe
our ſaviour gaue a notable leſſon in the gopſell of
Mathe we ſhewynge þe meritorious degees of cha-
rite: by a parable of iiii. maner of Cunuchs/ that is
to ſay: ſuiche perſones as ben deprived of theyz natu-
ral membris of generation. The Cunuchs that
were ſo of nature done ſygnifie ſuiche perſones as of
nature ben melancholy that is colde and dyppe/ by rea-
son wherof they bene very ſytle or noþyng he red

The þyppē.

G.v. with

þyppē

I Gal. 1

Pſal.

Matth. 14.

Matth. 19.

The fyfth parte.

With the fleshe and so haue they chaste wout great
merite. And by them that were made Cunuches
by force: ben suche persones signified as ben destrey-
ned of theyr owne wyll and concupisance as yong
persones that ben under twicton and gouernauence
and many other that wold do amys if they were at
libertie and power / whiche haue chaste by force / yet
maye it be profitable vnto the persones. For it doth
destreyne them from synne vnto theyr lessle payne / also
by custome : they shalbe the lessle vexed and the
furie of the fleshe / the rather quenched. For the cu-
stome and vse dothe alter and chaunge nature / and
dothe make in a persone (in maner) a newe oþ an oþ-
ther nature / and so that thinge that was vnto theyr
disposition greuouse / and painfull shall (by vse) be
vnto them conforter / pleasure / and ioy in conscience
for it shal minister vnto the soule / vertue / and good
maners. And vnto the name oþ fame / honoure / and
praise. And vnto the body / puritie / cleenes / and ho-
nestie. That is than a fortunate and happy force:
that doth cause so great profyte and goodnes. The
thyrd sorte of Cunuches that (as our saviour sayd)
þþd wylfully depryue them selfe of al possiblitie vnto
the acte of generacion: doth signifie suche persones
as done wylfully bynde them selfe vnto chaste by
bowe and promyse / and specially i religion: where
they do nat onely auoyde occasions / but also vter-
ly depryue them selfe of all possibilite vnto the con-
trarie / if they heare theyr rules and ordinaunce.
Here some persones wyl say that by this sentence
all religiouse persones shalde be inclosed oþ als be
they nat depryued of all possibilite as the Cunuches
ben

The xxxvi. Chapitre. So. xxxviii.
Unto this I saye: they must remembry what we to
wyp laste wordes byforze. If they bepe (sayd I) the p^r
rules and ordinaunces. So; by the rule and ordi-
nance of every religion: every religiouse persone
shulde be close / and sure kepte from all possiblitie
vnto that myschef. So; (as we haue shewed in our
exposition vpon sayd Augustynes rule: and also
as we shall mo^re plainly shewe in the chyde parte
of this werke) no religiouse persone may any tyme
be alone i any place/with the contrarie sexe / that is
to saye: male and female sole o^r alone. So; (as we
therre done p^rone) no religiouse persone maye law-
fully go out of they^r clausure vnto any other place
o^r compaⁿy: but onely for a cause reasonable and ne-
cessarie/and yet nat so alone:but alwaye accompa-
 nied with suche persones/ as the souerayne doth as-
signe. So; yet shulde no seculer persone ente o^r
come within the clausure of any monasterie: but vnt-
der þ same fourme / and never to be alone with any
of the couent. Thus therfore done we conclude: that
every religiouse persone: is an Eunuke Euangelis-
tall. And so do the folowe that to entre religion / to
see & auoyde the occasions of the synnes of þ selfe
the woldē/ and the dypulli/ is nat vnlawfull but rather
good and meritorious.

¶ Of suche persones as done entre religion: nat o^r
they^r owne mynde/o^r desyre there unto/ but
onely put o^r apied there unto by the
auctorite/o^r motion of they^r parishes
or diocesses o^r stendres. The whiche
lasse ge will entitell. Chapitre. xxviii. 396
þe xliiiij. to it. and so monial q[ui]iescent. divers

The syrche parte.



Juerce psones haue diuerse tymeſ
ard my mynde and iugemente of
ſuche psones as done ente into
religion / in youthe vnder the peris
of diſcretion applied / and put there
vnto by theyz parentes or friendes
and lykewyſe of pdeotes that haue
nat the full vſe of reaſon . Unto this thynge the
aucto;rie and the actes of holy fathres done ympe
sunspere . For many holy ſaintes / and religiouſ
fathers haue receyued chyldren into theyz babtyeſ
and theyz rulēs . And I ſuppoſe they dyd nat ſo
without auctorite . For that the parentes may pro
myſe / and appoynt theyz chyldren vnto religion
within age : and alſo before they ben bourtne : or yet
gotten : doth appere I ſcripture / as of Samuel / our
blessed lady / and other . And our loide bathe alſo
þewd vnto he parentes by his holy Angelles / by
forre the þyng of theþ chyldren / that they ſhulde be
religiouſ / as of Sampson . And of ſaint Johā bap
tiste . And our lawiour dyd nat dyſlaunde the congaſ
of chyldren / but rather he ſemed to be well content
with them and comaunded that his diſciples ſhuld
nat prohibite or let ne forbede the chyldren to come
vnto his preſence / he alſo cured many chyldren / and
receyued thankfully the laude & prayſe of iſfautes .
And he ſaid that no pſone ſhulde entre into the
kyngdomme of heuen : but ſuche as were lyke vnto
ſmale chyldren . And trouthe it is that in chyldhode
a pſone may be moze lyghtely ſhamed vnto vte
tue / and broken in good maners : than in forther
age . For the potte or vefell (ſaythe the Poetes)
dothe continually ſauoure or ſmell of that thynge

s. Reg. i.

Iudic. 13.
Luce. i.

Oratius .

The xviiij. Chapitre. fo. xxxix.

thyngē wherwith it was seasoned in þ begynnyng
And certeynly the besse and moste pfecte education
of bryngynge vp of youthe vnto vertue & good ma-
ners is in religion. Byche than (after an other fer-
wed man) Educacio et doctrina efficient mores. The
education and bryngynge vp of a persone / and the
doctrine/teachyngē/ and lerninge of the same: doth
foure and make the maners and condicions there
after. And syth therw as is sayd the best bryngynge
vp is in the monasteries amonge religious psones
it semeth vnto me that chyldren may conuenientely
be receyued into religion. And specially sythe that
by the lawe and ordynance of þ churche/they must
be of age sufficient and of discretion/ byfoze they be
bounde and make pprofessiōn vnto any religion.
But yet haue I herde of some persone that haue en-
tred in to religion in youthe / and yet after theyz p-
fession made in the due and lawfull tyme haue (nat
withstandinge) for thought theyz enterprise / & haue
cursed theyz parentes and frendes that brought the
thereto. Here vnto muste I say: that so done we
knowe of them that in sad yeres and with great let-
nyngē and semynge vertue and perfection haue en-
tered religion and lyued therin full vertuously / and
haue done moche good in the churche of Christe
and ryght well haue edefied þ people and yet nowe
ben apostatas and open heretikes. By þ wyl some
persones say: these persones haue good knowleage
of themselves/ and had byfoze theyz entree but þ other
had nat so / it semeth therfore they may rather be ex-
cused than the other. Certeynly nother may be excu-
sed/ but whan the pprofessiōn and promise is made/
it muste rede and without remedy be kept. For the
scripture

The syxte partie.

Deut. 23.

Luce. 9.

Act. 5. A.

Scripture saythe. Si nolueris polliceri, absq; peccato
eris. &c. If thou wylt make no promise: thou mayst
so do without synne/but that promise that hath pas-
sed thy lyppes/þ thou hast spoken with thy mouthe
muste thou nedely obserue: perfourme and kepe in
dede/after suche maner as thou hast promised unto
thy lord god. For of thine owne pper wylle chyn-
dwne mouthe hast thou spoke þ wodre whiche can
nat be cald backe. And our sauioire in the gospell
(as by foxe is rehersed) sayd. Nemo mittens manum
ad aratum. &c. No maner of persone þ hath bounde
him selfe: by full consent of soule: unto any diuine
or godly werke/ þ after doth loke backe/ þ forsake þ
enterprize: can be apte/ or mete for the kyngdome of
heuen. And i the actes of the Apostles: saynt Petre
sayd unto Ananie (a psonne that of his owne mynde
offred hi selfe to liue i comune as þ other christianes
dyd/ þ after brake þ pmyse) whan thy house & lande
(sayd he) was in thy possession: was it nat thyne
owne/ þ likewise þ money therof at thyne owne pper
wyl/ þ in thy lyberty before thy pmyse/ as though he
he sayd it was so/ and why than (sayd he) woldest
thou after that promise made deceyue and falselij
make a lye or leasinge unto the holy ghoste. For (as
there is shewed in the letter) he made a lye and his
wyse Saphira confirmed the same/ for the whiche
bothe were stryken so deynly unto deth by the ven-
geance of god/ for brynginge of theyz bowe and p-
myse. So dothe folowe as a playne conclusion that
lych the parentes haue lawfull power to put theyz
chyldyn to religion/ and if they i lawfull age done
after make profession: they muste nedle perseruer in
the same. By þ cap theyz if they so continue it shalbe
unto

unto theyz great pepine and affliction/let them (sayt
I) take pacience. For our lord may ryghtwysely:
punishe the synnes of the parentes / by the tempo-
rall paynes of the chyldren. For the parentes done
many tymes put theyz chyldren unto religion with
out due consideracion/ as some to be so discharged
of theyz bodely syndynge. Some to the ende / & pur-
pose so to prouide for the temporall lyuyng of theyz
chyldren. And some in hope and trusste to be succou-
ted and holpen by theyz chyldren. And some to haue
them in honoure/dignitie/ and degreee / with many
other lyke causes/nothige spirituall/whiche thyng
well considered: Shulde in suche persones be a rea-
sonable occasion of moxe depe and perfecte pacience/
and in lyke maner do I saye of them that in sodeyn
passyon/or that by dissimulacion haue entred in re-
ligion. For of suche haue we herde. Some plones
because they were disappoyned of suche makes as
they desired to haue had in mariage:haue i y passio
for sake the worlde. Some other sodeynly after the
dethe of theyz maried makes/or of theyz souereyg-
nes/or of theyz dere frendes/ haue done in lyke ma-
ner/that after hath repented them/ and wolde haue
ben glad to be at libertie agayne. I haue herde also
of some persones that haue dissimuled theyz entre/
that were neuer mynded to take the religiō for any
perfection/ne euer gaue consent thereto / but by
a maner of curiosite / wolde do as theyz felowes
doyd. And some haue entred of ignoraunce/that ne-
ver knewe/ne herde speke of any rule/ne of any such
statutes/and ceremonies / as after they pured were
theyz bondē and duecy/whiche if they had knownen
byfore/ they wolde neuer haue taken the religion.

Wurcley

The syngle partie

Surely all these do I put in one case with the that
haue nat well and ryghtly receyued religion. And
yet nat withstandyng: they may nat after theyz so
lempne profession loke backe / ne forsake the same.
For no creature can tell by what dispensacion our
lorde god suffred them so to do. For I thynde verely
it was for to auoyde theyz more puctil at the least
or els of more depe mercie unto theyz helth and sal-
uacion. A similitude þ was a true stori. A certeyne
man was vnyghewisly committed and put in pris-
on: and within a lytle space after (whyle he thereto
mayned) certeyne persones that were his enimies
came vnto his house with full purpose and mynde
to haue slayne hym / and whan they had broken vp
the house / and herde that he was in prison they res-
toured boyde of theyz purpose / whiche thing whan
the man knewe: he thanked our lorde of his wrong
full prisoneinent / and had great pacience therewith
So shulde these persones haue blyeuynge verely
that almyghty god wþketh all vnto theyz best.
For that is an happy person or punishmente / that
dorthe restrepne the persone from his hurte / and spe-
cially from dethe / and also that dorthe put hym vnto
surety of lyfe and saluacion. But per syz sage they
these persones be nat sute of saluaciō / bþcause they
ben therre agayne theyz mynde and wyll and ther-
fore the religion shall nothyng profyte ne amape
them. Here vnto I saye they may tourne that wyll:
as a man may tourne a horse with a bydell. For þ
chynge that is to may and haue power therre vnto.
Almyghty god (by speciall grace) hathe put in the
liberte of the selfe person. Sub-re (sayth our lorde)
erit appetitus tuus, et tu dominaberis illius. The ap-
petite

the Gericht

et tu dominaberis illius

Gene. 4.

petite of thy sensualitie: Shalbe vnder the and in thy power. And thou shalte haue dominacio lordshyp/ and gouernauice therof. If the ysones than of mis entre wolde be sooy and discotent with that maner of intent o; myphantour: o; of any default i theyz entre and wolde wylle and wyl in theyz herte and mynde that theyz entre had bene good and lawfull/ and that (for the tyme to come) they wolde applye theyz mynde / and dispose them selfe in the religion accordyng unto þ same: our lord god wyl accept theyz good wyl / and nombre them as the other company/ yet here they done go forther: saynge. rofionne Some of these persones (in case) can nat bringe theyz herte mynde / and wyl / in any wyse to be contente with the state and religion that they haue take/ but euer they thinke/ and wishe unto god / that they had never ben p;ofessed/ and if they were at liberte/ they wolde never come into any religion/ and ouer that if they myght lawfully they wolde departe and forsake theyz religion. They knowe in concience they entred nat lawfully they remayne and bude in religion (as persones in prison) agayne theyz minde and wyl. And yet forther they can nat refoume þ wyl/ what remedie nowe? Surely they ben i harde case/nat withstandyng yet is there remedy. For as man hathe two principall parties: a soule and a body/ so hathe he two wylles the wyl of the spirite/ and the wyl of the fleshe. The one is reasonable & the other is sensuall. And these twyne be euer contentious/euer at warre / and continuall batayle/ & never wyl they be accorded in the chylde of god (I call those ysones þ chyldyn of god: that althoughe they be ryght soore laded/ & tangled w suche clogges

The Puppe,

Gal. 5. C.

H. I. yet

The sy;st parte.

wyl

pet haue they studie and care for theyz saluacion) In
suche chyldren of god I saye these two wyl bene et
uer contrarious. And therfore althothe the sensu
all wyl of the fleshe can nat or rather wyl nat be
content: pet may the reasonable wyl of the spirite
be ryght well content if the persone wyl gyue dili
gence there vnto. For all maner of persones may
by that grace that our lord hathe indifferently gy
uen vnto the vertuous / and synfull persones / as he
dothe cause the sonne to shyne vpon the puell perso
nes as well as vpon the good persones / by þ grace
I saye: all persones may wyl she or wyl þ they were
soþy for theyz synne / and carnall wyl / and that they
had a ryght ordred spirituall wyl. And this wyl:
dothe the mercyfull louynge kyndenes of our lord
alowe and admite as sufficient vnto saluacion.
And if the persones (as I sayd) wolde gyue diligēce
and cure vnto this wyl / our lord is so gentilly and
liberall: that he wyl multiply that grace / and adde
and stely gyue more grace there vnto. The pro
phete saythe. Spera in deo: et ipse faciet. Put your
hope and truste in our lord: and he wyl perfourme
the same therafter. For hope in hym: can never con
founde ne decepue any persone. In all spirituall
batayle: force and violence is required and so sayth
the gospell. Regnum celorum vim patitur et violenti
rapiunt illud. The state and perfection of Christes
religion / dothe requyze violence and stryfe. And
the violent and hevy wyllynge persones shall ca
uysshe and wynne þ same. Non coronabitur (sayth
saynt Paule) Nisi qui legitime certauerit. No per
sone shall haue the crowne of euerlastynge rewarde
but he that hathe foughтен / wrastled / stryuen / & duely
laboured

multiplicie

Psal.

Ro. 5. A.

Matth.

II. B.

2. Timo.

.2. A.

laboured therfore. And every persone may (of good
reason) haue courage and herte to fyght i that tylde
whete þ victoþy lyeth and restethe in his owne wyl.
For our louynge lord doþe requyre no more of vs
in this bataple; but that we put to out ffe wyll and
leyne unto his grace stely gyuen. If the persones
than that we speake of: wolde be of good wyll / and
praye for grace it shulde dayly be multiplied and in
crease in them. And that carnall wyll of the sensua
lity: þ so do/trouble them: shalbe slayne/or at þ least
so vanquished/taken psonet/and so subdued and
made bonde captyue to: euer/ unto the reasonable
wyll of the spicite / that the persones shal therby
haue of theyz dulnes: quicknes of theyz sorowe/rop
of theyz doute/certeynce of theyz dysperte/full truske
of theyz troubles/quietude and rest. And of al theyz
peynes:pleasure and gladnes. Nowe for a conclu
sion:that this wyll is sufficient for the sayd psones
to continue ryghtely theyz profession without any
newe profession / maye appere by example of a con
clusion approued of learned doctoures thus chydre
done recepue the sacrament of baptisme whan they
knowe nothynge what they done recepue / yet wha
they come vnto yeres of discretion / and done con
sent i wyl vnto that thyng that was done by theyz
parentes/they nede nat ne shulde nat be rebaptized
And also if a persone in ful yeres of discretion/ that
were a turke/an infidele/or hethen persone / wolde
(by simulacion) feyne for the pleasure of other per
sones:or to haue better rest/more fauour/or more
lucce/gapnes/or wynnyng amonge christianes re
(cepue the sacrament of baptisme

The Pyper,

H. ii. without

dote

despere

The fyfthe parte.

Without any feythe thereto; bylyne in christe
onely intencion to do as they done / and to receyue
the same thyngē / and so to be supposed as one of the
Nowe saye I: if this persone afterwarde (by the ex-
ample of other christianes / or by exhortacionis) come
unto the grace of perfecte feythe in christe / and doth
repent of that dissimulacion or feynyngē in recey-
uyngē the sacrament and wolde feyne he had recey-
ued it ryghtely: that wyll (saye I) with his feythe /
and byleue dothe make unto hym the sacramente of
baptisme valeant / and to stande in full effecte. So
that nother he nedeth ne yet shulde be rebaptized / or
christened agayn. In lyke maner may we conclude
of the persones before sayd / that theyz profession is
valeat and good / so they put thereunto theyz good
wyll / yet hathe herein question be axed of me. Whe-
ther it were nat more surety of conscience / for these
persones thus troubled in mynde: to obteynre dispē-
sacion of the pope and so to be more quiete in con-
science. As unto the popes dispensacion: I wyll nat
speke there agayne. For of surety the popes dis-
pensacion duely obteyned is valeant and sure. But
that y^e psones shall therby be more quiete in mynde
and conscience: I am nat sure / for se we haue I kno-
wen or yet herde of: that by dispensacion: haue ben
better ordred in theyz lyfe than b^eforze / but of many
haue I herde y^e contrarie. And yet that terme duely
obteyned: hathe a longe tayle / whiche doth nat ap-
peteyne unto this matter. Wherfore I dare well
saye it were of more surety & hyghe mercye: to syght
out the felde in fourme b^eforze insoumed. Such
(as we sayd) the surety of the victory: remayne the
hooly in the sayd wyll of the selue psones. And thus
an ende

w^gol^y

The xviii. Chapitre.

fo. xliii.

an ende of this mater as vnto the stablishement of
the sayd. iii. bowes monasticall agayne the heret-
ikes: whiche thynge we haue in maner by degress
increased. Nowe therfore we shall retourne vnto þ
promise of our enterprise / notwithstanding we
muste here yet somewhat say vnto them. For they
done nat onely speke agayne the sayd bowes / but
also moche moxe done they mocke the holy ceremon-
ies of religion. Saynge that in all the newe testa-
ment is no comandement ne mencion of ceremon-
ies / but that saynt Paule vnto the Romans / and
Galathes / and other places dothe rebuke all cere-
monies and all is false. For in the newe testamente
from the incarnation of Christe: vnto his resurreccio-
ascencion / and sendyng of the holy ghoste: is no
place wodde of ceremonies / and saynt Paule dyd
onely condempne the chese truste that the Iues had
in the ceremonies of þ olde lawe. We shall therfore
go forthe with ceremonies of the whiche we haue
myselfe to speke in the begynnyng of this sevñt parte
of our boke.

COf the holy ceremonies of religion / and syrte of
the definitiōn or determinacion of the selfe
terme. The xviii. Chapitre.



Iust you shal knowe what is ment
by this terme ceremonye. A ceremonie
is as moche to saye: as a rite / a
custome / an usage / an outwarde
fouyme / or bphauour that is done
in the seruice of god / and vnto his
honoure. And this is the pper signification of this
The Pype.

H. iii. Worde

The syntre parte.

wordes / or terme ceremonie / nat withstandyng the
same terme is vsurped / vsed / and taken ofte tymes
for any obseruance / or seruice / tenuerentely done of
man vnto man / specially of the subiecte unto the so-
vereyn. And after both these maners or diuersites
ceremonies were vsed i the olde lawe / and ben also
vsed yet in the churche of Christe . For althoughe þ
ceremonies of the olde lawe done nowe ieale / & ben
vterly past / & put awaie / as vnto the superficiall
thynges that than apperte / and that (by them) was
wroght or done outwardly: yet (bycause they were
figures) the signification of them / and also the four
me maner and byhonourte : dothe ccmayne wherby
the churche of Christe hath the infourmacion. For ma-
ny of the ceremonies of the churche ben taken out of
the ceremonies of the olde lawe . And yet althoughe
all the preceptes and commaundementes of god be
in lyke maner to be kepte of all persones : vnto his
honoure / yet the maner and doyng of that honouer
is nat all one / nor after one fourme. For the ceremo-
nies of diuerse countres and places ben variait / and
determined or appoynted eueryche after theyr pro-
per tites / customes and maner / bothe in place / tyme
dayes / and houres / and in syngynge / readynge /
sensynge / processions / stacions / inclinacions / lessi-
ons / p;ostacions / genuflections / with all suche o-
ther obsecuances / whiche ben scaled ceremonies / by
cause (as we sayd) they done apperteyn unto the
worshyppe and honoure of god / whiche honour may
be done vnto him in diuers maners / that is to say:
in soule / herte / or mynde alone / and this maner is al
inward / and therfore it nedeth no ceremonies / nat
withstandyng the holy father saynt Hugh . De
sancto

The xxviii. Chapitre fo. xlviij.

sancto Victore. Dothe counsayle all religiouse persones i al suche seruice as they done vnto god onely in herte and mynde; and whan they be also alone w/out any company to vse suche maners/byhauours and ceremonies than in p[ri]uate/ as they shulde vse abzode amonge company/ bycause that custome is lyght to be kepte/ and loche to be broken & chaunged yet(as I sayd) that in warde honoure vnto god nedeth none outrarde ceremonies. But vnto the other outrarde honoures of god done for example/ and vnto p[re]edificacion of al christianes ceremonies ben necessarie. And this honoure may be in two maners/ that is to saye onely i the body and nothyng in the herte or mynde wherof the Prophete saythe. Popul' hic labis me honorat, &c. This people doth honoure vnto me with theyz mouthe: but theyz hertes ben farre from me. The other maner of honout is both with herte and tōge/ and this is very good. Ind pet vnto bothe this maners ceremonies(as I sayd)ben necessarie. So; althoughe the honoure p[ro] is done vnto god without herte or mynde/onely in mouthe/o; outrarde in worke: be nat of it selfe mercitorious/ne moche dothe auayle or profyte the persones of it selfe:pet may it auayle and profyte by accidentens or chaunce bothe vnto the mynshynge of synne/and vnto the obteynyng of grace / as by the example and occasion of vertue/and edificacion gyuen vnto other persones by that outrarde honout & therfore vnto this houre o; tyme ceremonies ben necessary & conuenient. But here some persones wyl say p[ro] to gyue suche honoure vnto god with ceremonies accordyng onely outrarde and nothyng inward is ypoctly/and those persones may be caled ypocties. Unto this shall I shortly answeare my mynde

Esa. 29.
Marci. 7.

Objection.

Answeare.

The fyfte parte.

That to shewe or do suche honoure with suche cere
monies in suche forme & maner: aboue or beyond
the duety/estate/and dege of the persones: semethe
alway to be ypocheisly or supersticion yet can no per
sone iuge the herte of the persones/ for the motions
of grace and compunctions: may come sodeinly.
But if the persones do no forther thā bonde & duety
in suche honoure doyngē: than ben they nat ypocri
tes althoughe they do but lytell merite therby. Ex
ample of boch is a capster/or an hosteler/a catchpoli
or baily errant with suche lyke persones: woldē by
fore and in the presence of people) bese y ceremoniēs
of religious persones in protestacions/inclinationēs
knockynge vpon the breste/lyftynge vp of handes/
and eyes/or syght vnto heue/with suche other: they
myght be suspecte of ypocrisy/but nat(as I sayde)
condempned. For the other parte / if religious per
sones done outwarde the holpe ceremoniēs of reli
gion suche as byfore we speake of in moste devoute/
and holy maner: and yet inwardē had no deuocion
in herte or mynde/they were nat for all that ypocri
tes: bycause they do but theyz duety/and as bycom
methē theyz state and dege. For if they dyd nat
the same thinges: they shulde slauder and gyue oc
casione. And in so doyngē they done edisie by theyz
example/and may the rachet be disposed vnto com
punction/and (as we sayd) to obteyne grace. For
those alone ben very ypocrites that done shewe out
warde that is nat withinforthe / to the intent to be
supposed and fuled better than they ben/ & therby
to be the more prepised/and to be more in fauour of
to haue wypynge or auantage therby / nat with
bandynge the ceremoniēs maye ever do good/ and
never

newet herte excepte they moche excede due maner.
 The other honoure of god done outwarde in reue-
 rent maner. And inwarde also with herte / minde /
 and deuocion: is euer good and profitabile. And yet
 ben ceremonies necessarie there vnto / without whi-
 che : the honoure shulde be deminished and made
 lesse / and is by them the more increased . And ther-
 fore were ceremonies ordyned / and so ben vsed.
 And bycause that in a comunitie / and amonge peo-
 ple: some persones ben apte and (of naturall dispo-
 sition / or of grace / or of education / bryngynge vp / &
 of teachynge) ben disposed to do honoure & seruice
 vnto our lord wylfully of them selfe / with all reue-
 nance / due maner / and diligence. Some other con-
 trarie: ben very dull / slouthfull / negligent / rude / &
 careles / in dyringe of they / duety / wherfore it was
 necessary and profitabile to put the holyceremonies
 apperteynge vnto the honoure of god / vnder pre-
 cepte and comaundement . And so were they put in
 the olde lawe in many places. And In þ newe lawe
 our saulour hym selfe vsed many holy ceremonies /
 as in the gospell of Mattheue / whan he multiplied
 þ breade and fysshe / wherwith þ people were fedde
 he toke the breade sy; st in his holy hand; and loked
 vp vnto the ayre / or vnto heuen / and sayd grace .
 And in Luke / whan he shulde preache: he toke sy; st
 a boke in his hande and red therin / and after closed
 the boke / and than byganne to preache. In Matthe
 whan he shulde cure a man that was desse & downe
 he fysshe toke hym on syde from the people / and thā
 put his fyngers in his eates / and spritte out / & ther-
 with he touched his tonge / & than he loked toward
 the heuen / and mourned o; made great mone. And

The Pype.

J. L. in the

Exod.

Leuit.

Numer.

Deut. &c.

pass. p oia.

Matth.

14. B.

Mar. 6. E.

Io. 6. A.

Luce. 4.

Marc, 7.

The fyfthe parte.

Io. 2. A.

Io. 9. E.

Io. 13. A. B.

Io. 13.

in the gospell of Iohan/ whan he turned water in
to wyne/he caused the waterpott; to be fylled w/ wa-
ter wher he myght haue made a pype of new wyne.
And whan he cured a blynde man: he made clepe/ &
opnited his eyes therwith. In the wapshynge of the
fete of his Apostles / and in the consecration of his
body: he vsed many ceremonies/ & so dyd he i many
other places of the gospell. And we knowe well
none of them were made ne vsed in vayne. Out mo-
ther holy chutche hathe also ordeyned many holy ce-
remonies/ as in all the. viii. sacramentes. In all sa-
cramentales and sanctificacion/o; halowynge/ &
divine seruice that ben put forthe to be obserued un-
der pcepte. And so dyd our sauour byd & comande
his xppostles to use þ same ceremonies that he dyd
wherfore ceremonies ben of good auatorite. And
therfore religious fathers haue ordeyned many di-
uerse holy ceremonies i religion. The rule of euery
religion: is as comandementes whiche coman-
demēces euery persone that is professed after/o; acy-
cordyngē unto that rule:is bounde to obserue & kepe
with al the ceremonies conteyned in the same. And
yet aboue and beyōde these ceremonies of the rules
holys fathers(for the moxe precise obseruance and
kepyngē of þ same rules) haue ordeyned & made ma-
ny other holy ceremonies/ & put them also vnder com-
mandement in theyz constitucionz o; statutes.

C Of constitucionz / o; statutes of religion/ bothe
generall and speciall. The. xiij. Chapitre

T Euery religiō: there ben (besyde the rules)
statutes o; constitucionz/ bothe general/ and
speciall

Speciall accordyng unto the whiche: þ ceremonies
of religion ben vairiant in diuers places. For by þ
generall statutes or constitucions of þ orders: one or
ðer of the same & selte rule is diuided from an other
in habite in escayland in ceremonies. For every
order hathe constitucions or statutes general for
every monasterie of that order. As by example of the
rule of saynt Augustyn, of the whiche rule bene di-
uerse and many orders/ and every order hathe con-
stitucions by it selfe. As our order here of Spon-
is of þ rule of saynt Augustyn & after/ & accordyng
unto the same rule ben we professed. Matwesstan-
dynge our constitucions generall unto every mo-
nasterie of the same religion bene calld the rule of
saynt Sauoure/ or þ constitucions of saint Brigitte
(So calld) bycause þ by þ reuelaciō of our saviour
they were shewed & ordred by our holy mother lais
Brigitte/ by þ whiche constitucions: we ben differēt
from other orders of þ same rule. For þ reguler cha-
nons/ þ bonhomys þ order of saynt Iohans þ crosse
or crouched freres/ þ dominik(caled) freres pchets
þ carmelites calld whyte freres/ & diuers other or-
ders: ben all of the same rule of saynt Augustyn/ all
of one rule but yet ben they of diuers constucions
& therby different eueryche frō other in habite & in
other ceremonies. There ben also other constitucions
speciall unto every monasterie of eueryche of these
orders calld statutes or constitucions local / wherby
euery singuler monasterie doth differ frō other i cer-
emonies & priuate. So; euery singuler mona-
sterie dyng made statutis/ or constitucions local priuate
and pticuler or speciall so; þ same monasterie alone
made by þ assent of þ couent in they; chapitte or els

The Pype.

J. II. receyv-

The fyfte parte.

receyued by the iunction of the ordinarie oþ bisi-
tours. Syth therfore all the ceremonies of religio
ben conteyned in the constitutions / other generall
oþ speciall / and euery singuler monasterie / hathe þ
þ proper ceremonies there unto particuler wþten in
theyz owne bokes / our laboure herein is moche the
lesse natwithstandyng somewhat to answe the
enemies and blasphemers of religio / we shall speke
of a fewe ceremonies suche as we herde of late they
done mocke and rayle vpon. And so the louers of
good religion may conjecture what maye iustly be
sayd unto the residue.

[Of the habite oþ araye of religious per- sones. The xx. Chapitre.]



Iuste these heretik; done reyle agayne
the habite of religious persones / whiche
the habite / clothynge / oþ araye / accou-
dynge unto the generall constitucion
of every order is diuerse and in fashō
coloure and maner of werynge : moche different :
whiche these heretikes wolde haue to be all of one
maner in fashon and coloure. This therfore shalbe
þ order and maner of our answeres unto theyz rea-
sons oþ rather moches. If þerfe we shal rebre sheyz
opinions and saynges / and than shall we make an-
swers there unto by suche maner of reasons as they
done make onely of wytte and brayne without au-
torite lyke unto lyke. And than shal we afterwarde
put some reason(s) for our partie grounded vpon aut-
orite.

[The reason of the heretikes. ¶ Spylle]

Hecce they say (for they; these assertion) that
the habite / clothynge / or araye of religious
persones : shulde be none other than all other chris-
tiane people done were. For sythe all bene christia-
nes in lyke: all shulde be of lyke habite or aray: it
is therfore more superstition / and a very singula-
rity and a pride to be knownen from other persones.
more

Answerere here vnto.

Swely I meruayle moche of theyp; blyndones
showe they myght for shame wryte so sim-
ple a reason. They wolde haue all religious per-
sones of one araye as other christianes. And per
they se nat howe variant the clothynge and aray is
of al other christianes / nat only of diuerser realmes
or kyngdomes: but also of the countes / or shires of
the same selfe realme. And the cites also or townes/
let them loke well vpon the selfe citeyzns of Londō/
and they shall se every crachte variant i habite from
other / and in one house theyp; seruauntes ben nat of
one araye. The lordes / knyghtes / and Gentelmen/
haue variant lyuereps and diuerser fashions. After
whiche sorte wolde these heretikes that the religi-
ous persones shulde be clothed or arayed? I crowe
they wyl appoynte none. yet saye they: it were co-
uenient that if they shulde be different frome other
people: they shulde yet amonge themselves / be all of
one habite and fashon / and nat so many disagryng
amonge them. Here vnto saye I: let them brynge
aboute that all the ley people be of one araye and of
one fashon / and I wyl than undertake to brynge
all religious persones unto the same / or unto any
other after they; deuyse. But in the meane tymis: I
fere and dide that they; owne araye (I meane the
The pype.

Obicction.

Gabite

Answerere.

I. iii. here

The fyfthe partie.
 heretikes) And the atape also of many other christ
 anes: shall go fo the / and continu as it nowe is.
 And that is moxlyke unto the turkes atape than
 vnto christianes / or rather mox defoultme and ab-
 homynable thā of any infideles. For surely y world
 in many thynges: draweth moche vnto Gentilite.
 Marwithstandyng that saynt Paule sayde vnto
 his discipiles. Nolite conformari huic seculo. Haue
 nat you wyll/appetite/or despise/to be in any thyng
 conformable/or lyke / vnto the synfull people of the
 wold. This answere is hedereto (as we sayd)
 lyke unto lyke.

COf the conuenienty of habite accordyng vnto
 reason founded vpon autorite.
 The xxxi. Chapitte.



We soz our partie: we shall put a
 reason soz a foundacion or grounde /
 whiche (I thynke) none of them wyll
 deneg/that is: the mox neare that the
 atape/habite/or behauource of any p-
 sonne be vnto y institute & ordinaunce
 of god: the mox is it of perfection / and the mox of
 all godly persones to be allowed/effected/and desp-
 sed. And contrarie: the mox it be contrarious and
 agayne the prohibition and ordinaunce of god and
 holy scripture/ the mox is it of imperfection and y
 mox to be disallowwed/disprayed/and abhoyted.
 Nowe let vs se than what habite/or atape is foudne
 in holy scripture to be of the ordinaunce of god/and
 what of the mysoorder of man. The fyfthe hole gat-
 iement that euer was made soz the hole body of man
 god

god hym selfe dyd make. for whan man was in the state of innocencie byfore he had done synne; he nede no clothes / and thought he were naked: yet was he no thyng a shamed nor abashed therof. for innocencie myght never suffer no汝ance ne displeasure. But after synne committed and done: Adam was sore abashed and ashamed of his wypfe / and she lyke wyse of hym. In so moche they hyd themselfe in a busshel / and made them selfe þrue clothes of hyggette leues / And sone after that tyme: our lord (as þ scripture saþt) made for Adam & for his wypfe / shynny cotes or cotes of shynnes / and clothed or couerted them wþ the same / whiche garmentes shulde seeme nat very ryche / natwithstandyng if the same garmentes were nowe present to be shewed they myght pccad uenture be more wroþe than a kynges roobe: they myght be so fyne futes and so do I suppose they were / natwithstandinge they were nat thå of hysþþ pþcce / nor of any curiouſe falshone / and what the colour was: we mape well suppose no dyed colour / at all.

Gen. i. D.

C Of the reason or cause of garmentes;

and of the varians or diuersitez

of the same. The xxxiij. Chapitre.



Ere nowe semethe unto me conuenient to serche out / & to shewe þ reaſon / cause / or occasiō of garmentes or cloþyng / wherinto or unto what ende what purpose or effect / cloþing / garmentes were ordened & made.

The Pype.

I. iiiij. fo;

The fyfth parte.
For byfore man had done synne: he was (as we said
byfore) all naked / and yet without any shame or ba-
shement: but sone after his synne: he made a garment
for very shame. So than may we proue: that þis
occasian of garmentes was shame and abashement.
And the effecte where unto þis garment dyd inserue:
was to couer and to hyde the mebbes of man / which
(by synne onely) were shamefull / or bashfull in so
muche: that the man and wiffe lawfully maried by
god hym selfe; and bothe yet heryos / and alone
without company (for no reasonable creature was
than in the woldē that with bodily syght / or luke:
myght beholde or se them / but onely them selfe) and
yet were they eyther a shamed of other / and mosche
abashed to be sene naked. Here let all christians
note wel / howe shameles / howe beastly / and howe
unnaturall some persones ben / that without shame
or abashement (þy more than beastly boldnes) wyll
take delectacion / & pleasure in abominable syght
and byholdynge of nakednes. Shame chan o; aba-
shement: is one cause o; occasion of garmentes o; clo-
thyng to couer o; hyde the bashefull partes of the
synful man. And this cause is alowable in reason /
thoughe none other cause were founde. For it hathe
grounde and auctorite of holy scripture. An other
reasonable cause of garmentes is þe necessite o; nede
of our miserable nature. For as man may nat longe
ylue without fode: so (in some contrees) bene clothes
more necessarie / where colde is so intens / & so sharp
that man shulde soner dye and be distroyed by cold
than by hunger o; thirstie / and where a man myght
lufe / lye without fode: than without clothes.
And therfore dyd our lord god couer and clothes
the

+ Gene. 3.

the hole body of man / for defense agayne all manner
 of weders. A thypde cause yet maye be of garmente
 or clothyng / and that is: comodite / wherby we done
 meane: profyte or ease / whiche besynde or by syde þ
 other two causes of abashement and necessite: was
 (þy the p̄mission, and suffaunce of god) founde
 out by mans iuencion / and ordyned by wyll and
 reason / for ease and profyte / and so bygane some ba-
 riere / diversitie / and erchaunge of garmentes / as
 some for cydypnge / some for goynge / some for somer /
 some for wynter / some for the daye tyme / and some
 for the nyght tyme / yet can no man deneg / but those
 persones that can be content to folowe in clothyng
 moste nere unto the ordinaunce of god & of nature /
 is of the moste hysghe perfection that bylongeth vns
 to habite / clothyng e or arraye. *Sy; saye some per-*
sones here: there is no perfection in any habite or a-
raye. Habitūs non facit monachūm. The habite or
 garmente dothe nat make a plone religiouse. I say
 this is trouthe. For els a freres habite: shulde make
 an alse a frere. But I saye yet this is the comune
 excuse of dissolute persones. For I may say to them
 agayne. Habitūs tacit non monachūm. That is that
 the habite maye tendre and make a religiouse per-
 son a very alse / and no religiouse persone. For if a
 persone that is professed in religion: wolde (with-
 out cause to be allowed in the lawe) put awaye þ ha-
 bite of his professiō: and were a seculer habite / that
 persone (I saye) were excommunicate or accursed /
 and so worse than an alse. But nowe let vs reasōn
 herein. They saye there is no perfection in the clo-
 thyng. And I saye there is no perfection in meatē
 nor drynke / yet saye I a plone by due fedynge maye
 in the

*Obiection.**Answeare.**Dissolute*

The syghte partie.

in the qualite & quantite of meate & drynke : moche
meryte & obteyne pfection / & contrarie: lose myerte /
and be moze imperfecte. So is it of the vse of y gars-
ment o; clothyng. For the clothyng o; araye may
claunder and gyue occasion vnto the negheboute /
and also maye edefie. Wherof doth folowe þ fourth
cause o; occasion of clothyng o; garmentes / and of
the variete o; difference of the same / that is to say co-
ueniency. Wherby we meane that thyng that doth
bycome all persones accordyng vnto theyre estate /
and after theyre degre / dignite / office / towne / o; det /
o; condicion. And this conueniency o; complynes in
garmentes o; clothyng is partly of the ordinaunce
of god / and partly of nature / and partly of the ins-
uencion and of custome o; usage of man. As by ex-
ample / it is not conuenient nor comely o; accordyng /
that men and women shulde be of lyke habyte o; ar-
aye. Yet here some done saye / that Adam and Eve
(by the ordinaunce of god) were both of one habyte
o; araye. And surely so they were / as vnto the mat-
ter wherof theyr garmentes were made. For bothe
were ledder o; furre. And so may yet a man and his
wif / haue theyr garmentes of one pece of clothe /
bothe lyke / for the clothe and colour / but nat of one
fourme o; fashon. For so were the garmentes of Ad-
am and Eve / moche different and unlike of fashon
Howe can pou proue that sape theyr / By an other
place of scripture say I. For the samme selfe god that
clothed Adam and Eve / dyd afterwarde gyue in co-
maundement vnto his chosen people / that no woman
shulde be clothed with mans araye. Ne any man
shulde vse þ clothyng of women. For that is (sayth
the scripture) abomination vnto almyghty god.

you

4.

afate

Obiection.

Answer.

Obiection.

Answer.

Deu. 22. A.

The xxxiiij. Chapitre.

fo. I.

you may (than) surely conclude that god woldē or
deynē nothinge: that after shulde be abhominacion
or displeasure unto hym selfe. Than is it trouthe þ
a man to weare a womans garment and atay / or the
contrarie: a woman to weare mans atay is nat com-
mely/conuenient/no; accordyngē. And thus dothe
folowe that I sayd/the garmentes of Adam & Eve
were in fasshoun (accordyngē unto the sexe) notably
different. And so oughte it to be amōge wel ordred
christianes accordyngē unto the ordinaunce of the
churche/it becometh nat also a p̄yne to weare a beg-
gers cote/no; a wylle man a fales cote. The natu-
ral dispositiō of man wyl p̄apse a good & a goodly
maner of vesture/thoughe it were tyght course and
pooze/and contrarie: wyl abhorre or dispayse an
uncomely/or inconuenient vesture. But this case þ
a man or woman/wolde (for vesture or in stede of a
garment) weare þ skinne or hyde of a bull/or a cowe/
and set the hoznes vpon his hed/þ let the tayle come
after vpon the grounde: weare that a comely syght/or
accordyngē unto mans nature? I am sure you wyl
saye nay. I shewe is knownen by the vesture/ from a
dogge or a wolfe/and so of other beastes. And some
tyme here in Englande/the marchautes wherē kno-
wen by theyz vestures from men of the lawe: þ both
they from courtiours/þ so forthe of other lyke, whi-
che diuersites were founde by mans deuyse. But
nowe let vs se of some diuersites of ataye founded in
scripture.

so. disti. Si
qua multi.

were

¶ Of diuersites of ataye/and of the reasons or
causes therof by the auctorite of scripture,

The xxxv. Chapitre.

pf

The sytche partie.

If we loke well vpo holy scripture: we shall fynde that from the begynnyng of þ world sythe that tyme that there was diuersite of people: there was also diuersite of garmetis | clothynge | oz | ataye. So, as sone as Copn | and some of his systers with hym: were departed frome Adam and Eve | and frome the doughters that remained with them: than byganne a diuersite of people that is to say: a people of god that was feythal and a people of men that was synful and infideles. So the scripture after doþ the name theþ as you shall here forwith. And these people were diuerse in theyþ maner of lyuyng | & lykewylle diuersite of atay. So that þ mysoþred ataye or clothynge byganne sytche in þ chylde ren of Cayn: that were misoþred in theyþ lyuyng as infideles departed frþ god. And euer sythe þ tyme he dorro: hathe ben notable difference of habite | garmentes | & ataye | bytwene þ well oþred people of god | & the mysoþred people called the chylde ren of men | as appereth i þ. vi. Chapitro of Genesis. Where is sayd. Videntes filij dei: filias hominum. &c. That is to saye: whan the chylde ren of god | his well oþred people: dyd se & beholde the doughters of men | þ was the mysoþred chylde ren of cursed Cayn: whiche (to set forthe & to shewe out þ beaute of theyþ bodies) dyd vse & fynde out by newe inuicions inordinate & wantō atay. Theyþ: that is to saye the chosen people of god | fell in affection of them | & by carnall concupiscence (contrarie vnto þ wyll of god) dyd marie wþ them | and company wþ them where they shulde haue maried of theyþ owne people onely | and none of them as maye appere

þy

I called

Gene. 6.

by that comandemente that god afterwarde gaue
in the lawe: where he vterly dyd prohibite and for-
bede the chyldyn of Israell to mary with infideles
Thus apperethe the difference of araye / and what
hurte came therof. For all sel vnto mylorder/ so that
god drowned all the hole woldē excepte. viii. pce-
sones and al byganne by the occasion of mylorder
araye. Difference of araye was betwene Esau as
mylorder / and Jacob as well ordered. And so (as
I sayd) that alwaye difference was betwene þ wel
ordered and mylorder persones : scripture dothe
shewe in many places. In the xxxviii. Chapitre of
Genesis: is shewed howe Dina the daughter of
Jacob went forthe from her father / and her owne
company to se and byholde the women and the ba-
riant araye of that contrē / and therby she laste her
virginité / and caused great murther and mylchefe.
And after in the same boke/ Thamar a wedowe þ
was doughter in lawe vnto Judas one of the .xii.
Patriarch; (by exchange of her araye vnto þ fountme-
nashō of þ comune vncleme womē) dyd deceiue her
sayd father in lawe / & so caused hym to myluse her
body. Sampson also / and Salomon were snared
by þ beaute of infideles: whiche beauty was set out
in shewe by wantone and mylorder araye. Argu-
ment wherof: was shewed in Oliverne / that by the
beaute of Judith: was lymed/caught / & taken fast /
whiche beaute althoughe it wer increased & eched
by god/ yet was it (as scripture sheweth) set forthe
in shewe / by the exchange of her araye / from þ sad
arye of wedowehode; vnto the lyght araye of wan-
ton persones. So is evident that as lyght and myl-
order persones/had lyght and mylorder araye.

So

Deu. 7. A.

Gene. 27.

Genesis.
34. A.to/te

Ibid. 38.

Calomon

Iudi. 10. A.

The sytche partie.

Gene. 24.

Exod. 28.

Obiection.

Answer.

Marci.
14. E.

Marth.
12. D.

So had the sad and honeste persones they; garmet
tes/and atay acco;dynge. And that nat onely in we
dowes:but also in persones maried or to be maried
as appereth by Rebecka the mother of Jacob / that
in tydynge to warde her mariage: ware clothes for
her comodite and ease / but as soone as she sawe the
hono;able persone of Isaacke and knewe (by infor
macion) that he was her spouse vnto whome she
shulde be maried. She lyght downe and couched her
selfe (saythe the scripture) with a pall/or mantell/a
garment of honoure and honesty. Our lord god
hym selfe put difference of clothyng and ataye:by
twene the spirituall partie of his people of Israel/
whiche was the tribe of Leuit. And the tempo;all
partie of the same people:all the other tribes. And
yet whan Iason or any of those spiritual persones
shulde do sacrifice/or ministe vnto god : they dyd
chaunge those comune garmentes vnto other/or
deyned for the same ministerie. Here the heretikes
make obiection / sayng that the ceremonies of the
olde lawe ben ceassed and ended:and of all other: þ
ceremony specially ended by the acte of our sauient
Christ in the consecration of his holy sacred body/
whiche acte he dyd in his comune clothes or garmet
tes. Yet (saye I) therof dothe nat folowe the vnifor
mite / of clothyng or orape as they require in vs/
but rather maye we take of the gospel that the ha
bit or garmente of Christ was notably differ
ent from the Apostles. For whan Christe was ta
ken:saynt Iohan fled (saythe the gospel) naked þ
was in his rote/and left his pall or mantel behynde
him. And the garment of Christe was desuper con
texta,knypte or wouen all ouer and dure. So was
it no;

it notable and yet religiouse and honourable. So þ
it was nat deuided /but lotte caste therfore /z moche
set by. And whete they saye that Christe dyd conse
cuate in his comune /and vaply clothes: that was so
(for that tyme) conuenient. For he dyd than conse
cuate in a priuate and secrete maner amoge his dis
ciples alone /where he made his Apostles preestes /
and gaue them the same auторite to consecrate wout
any appoyntement of apparel /or clothyng thereto. And so dyd they after many daies /z of lōge tyme
consecrate after the same maner priuely z secretely /
bycause þ tyme were but fewe plones of þ seþthe z
hyleue /z yet had they many enemies. But after
wardes whā they had gotten /z gadred moche people
thā dyd they cōseccrate in open maner /z dyd ordyn
z make preestz /diacons / z other ministres /w̄ vestis
mentes z clothyng thereto accordançe. And yet no
man doþe say þ any clothyng is so necessary wnto
þ cōseccratio: þ no preest may consecrate wout suche
clothes. For if a p̄ste dually ordyned / wolde þsume or
els by ignorance: dyd say masse /z consecrate in any
maner of clothes / yet shulde he verely cōseccrate the
veri sacramēte of þ aulter /natwithstanding that he
shulde therin (by disobedience wnto þ churche) ḡt es
sously offendre. Furthermore also / þ sacramēt that
Christe hym selfe dyd than consecrate: was nat þ full
sacrifice z final oblation for the redempcion of man /
but a memoriall for euer to endure of that sacrifice /
and oblation /that was that tyme to come /z that af
terwardes was perfourmed fully accomplished fulfyl
led /offred vp vpon þ aulter of þ crosse by þ deth z
resurrecion of our saviour for the redēpcion of all
mankynede / whiche complete and hole sacrifice: is
nowe

The sy;ste parte.

nowe dayly represented i the masse/bp the consecra-
cion and oblation of the holy sacrament/ wherfore:
if they wolde (as they do) contende and holde that
we shulde folowe our saviour as well in all his ma-
ner of sacrifice/as in vesture & atape / we muste tha-
be all naked vpon a crosse / whan so euer we shulde
consecrate. You may se therfore what wyse reasons
these men done make/ and of what stengthe. / yet
here done they saye. Sy; althoughe there be moche
variety and difference in the clothynge or atape of
the seuler persones : yet thynke we it were moche
conuenient that all religiouse persones that done p-
fesse the same bowes : shulde (accordyng vnto the
sexe or kynde) be of one and lyke habite.

¶ Of reason why in religion / diuerte orders haue
diuerte habites. The. xxiij. Chapitre.

Answer.



traiectus
Hese heretikes done take for inconve-
nience that religiouse persones (acco-
dynge vnto they; orders) ben diuerte
in habite and yet shewe they no rea-
son thereof/but that by cause they done p-
fesse the same thynges/that is:the bowes/caled/esse-
ctals. It wete conuenient (they saye) they shulde be
of one and lyke habite. And I saye that by that rea-
son:it were conuenient that all christianes shulde be
of one and lyke habite. For they ben all of one essen-
tiall p[ro]fession / and that se they well is nat so / and
yet accounte they none inconuenience therin / we
shall(natwithstandyng) shewe it is none inconue-
nience:but rather of good and conuenient reason/p
the habite be accordyng vnto the oder: different.

Where

The xxxiii. Chapitre. fo. lvi.

where unto moche maye awyple to remembre that
byfore we haue shewyd of the effectes and causes of
garmentes/that is to sape:necessite:comodite:and
conuenienty. Soz as unto curiosite:we leue out of
this treaty o: draught. Some holy fathers of cel-
gion than dyd thynke and ymagyne bycause our
fyre parentes/Adam and Eve/had but one maner
of habite/one garment alone/whiche dyd serte the
soz all the sayd effectes/that is to say to couer the na-
kednes of body/to gatde and defende them frome
the noyance of weders:were content to deuise and
ordayne an habite of the same maner/that shulde be
also comodious and profitable/comely and honest/
and of smale p[ri]ce without curios colouris/as na-
ture brought forthe. So done the reverente fathers
of the obseruauntes after the institution of theyr pa-
tronaynt franciske. And so done diuerse other
orders. Some other fathers/considering they had
red in scripture of certeyne persones/that for great
sorrowe and for penaunce to be done for theyr synnes:
dyd for the tyme vise and were garmentes therafter
harde/rough/and sharpe. And some for the deth of
theyr stendes and other chaunces:dyd were garmentes
of mournyng as per ben vsed in these dayes~~ca~~^{lled}
lled mournyng clothes. Is of kyngge David for the
sakenes of his chylde. And of the summites that
ware sackes and heire/and dyd caste ashes & dust
Upon theyr hedes and bodes. For these o: lyke occa-
sions:some holynote fathers accountynge them selfe as
perpetual moutners and persones of perpetuall pe-
naunce:dyd deuise theyr garmentes and habite there-
after/as the fathers of saint Benetts order and o-
ther. Some other holynote fathers:consyderynge that

The Pype.

B. i. maner

2, Re. 12.

Ionas, 3.

The fyfthe partie.

maner of habite or garment (by the example of holy scripture was conuenient (by significacion) for some degrees of persone dyd ordene for theye disciples habite after that consideracion / as (by ex ample) some thought that a whyte habyte was moste conuenient for virgins / by cause that colour dothe signifie and by token purete and cleenes / whiche minde they take of þ habyte of Angelles / unto whome virginites (as saynt Jerome sayth) is familiar / well knownen / and of good acquaintance. For scripture shewethe in divers places: that Angelles dyd appere in whyte.

Marc. 16.
Io. 20.
Act. 1.
Apoca. 3.
4o 6.

Some fathers dyd make habites of simplicite and mekenes without any curiosite. And some habites of wylisme and sadness. For (as we sayd before) it bycometh nat a wylse man to were a foles cote / nor a sad persone: a gygges garment / natwithstandyng we se in this misetabyl tyme þ mater moche misordred. For certeynly (in my mynde) if al the wylse counsell of Englannde shulde deuyse a garment for a gygge / or an unclene commone woman / to be represented & shewed in a comedie / or interlude / or commone play / they coulde nat all deuyse a better nor more apte gramente: than suche as the ladies / great estates / & suche as shulde be / and so seme sad persones: done dayly were / and the men (in dede) ben nat behynde for theye parties. But this (mea culpa) bysede our matter. Some holy fathers also had great deuocion to marke theye habites with holy and deuoute memorables / some of the crosse of Christ / some of his woundes / some of the blessed sacramente / & so forth the of other lyfe / as you dayly may se. Thus than haue we shewed howe the variete of diversite of habites dothe bycome of bysime diverse orders of religion: accor-

The.xviii.Chapitre. fo. lvi.

accordinge vnto the institution & ordinaunce of holy fathers/that nat without reasonable cause or occasi
on grounded in scripture & vertue: dyd deuyse & or
deyne the same/for the edificacion of all christianes
and for to auoyde the occasions & temptacions of þ
worlde/that ben gauen & takeyn by inordinate aþay/
whiche(as we byfore haue shewed)was fyȝst founde
& bygynne & so hathe alwaye ben continued: by mis
ordred psones. And howe moche misordred aþay
doþe displease god:is shewed by the pphete Esay
and the punyshement or peyne that shal come therof/
specially vnto women / moche more than vnto reli
gious women if cause were. Saynt Petre doþe
speke also agayne the same/ & saynt Paule both and
many holy doctours. This haue we sayd for an
swere vnto þe that detracte without cause or good
reason:the holy habite of religion.

Esa.3.C.D

1.Ti.2. C.

1.Co.ii.A.

¶ Of the fourme or maner of weryng of religious
habite. The.xxv.Chapitre.

Here nowe doughter may I giue you
some monicion/for þe fourme & maner
of the vse & werynge of your habyte.
Soþ though I haue spokē somewhat
therof vpon your rule:yet wolde I þ
you shulde ponder/wey/ & well note the very wordz
of þe terte in the. lvi. Chapitre. Let nat your habite
(asþ the letter)be notable/þa is þe habite notable
whan it is in matter fourme or shape/or coloure/or
þey in maner of werynge / that is: bowynge / Dres
synge/and orderynge of the aþay vpon the places
of the body: different / variaunt/ or diuerselat ac
cordinge or lyke vnto the company of the same co
uent/or vnto the moste laudable couent of the same

The Pype.

B. li.

Regn.
Ca. 4.

The fyfte parte.

Came orde. The mater shulde be all of one clothe/ as ferre as conuenientely maye be/ and that clothe/ be it wollen o; lynen/ nother to be ouer fyne o; ouer
precious/ no; yet ouer cours o; ouer vple. For the
tyme is a signe of p^ryde / and the other of p^{ro}ocrysie
o; superstition. I meane is euer beste accordyng vnto
good honeste and p^{ro}ofytte. And all(I saye) to be
one throughe out the couent without notable diffe-
rence/ senzite euer (accordyng vnto due maner)
obserued. And the fourme o; fashon al one/ and that
nother to shorte/ no; to syde/ no; yet to narowe/ no;
to wyde. The lengthe i moste due conuenient meane
is that no parte of y legge appere to be sene : aboue
the backe of the fote / and yet no parte of the habite:
tayle and folowe vpon the grounde. For that doth
the holy fathet saynt Hughe de sancto Victore moch
reproue. The w^rydnes accordyng vnto super-
fluite and vnto p^{ro}ofytte / and all vnto the quantyte
of the persones in lyke. The coloute also to be all
one/ and that can nat be to sad/ the generall constitu-
cions of the orde al waye obserued. For surely sa-
rynge and lyght coloutes be nothyng conuenient
for religious persones. Blacke fo; your religio me
semethe best to accorde with yout boels. In any
wyse let all be one. For it is surely an uncomely
lyght / & nothyng acco;dinge to se i one quere soine
with theyr mantelles of violette/ and yet those bene
dyuerse of the same coloure. Some blacke/some
tawney / and so for the all out of good frame / let all
(I saye) be one excludyng euer all maner of cutio-
sue and vanites in all other thynges also/ as in ry-
ges/braunches/gardels/bedes/knyues/purses/pyn-
cases/gloves/with all suche other/ one ryngue is suffi-
cient

Hugo De
institut.
nouicio,

Duxedo

The.xxi. Chapitre.

Fo. 1b.

ficient/ and of the other as of all thynges to haue þ
is necessarie in due religioug maner with honeste &
prosytte. The vse & maner of þ wetyng of your ha-
byte/that is the dressyng or bowynge shulde euer
be one. I haue sene some religious women were
colles / and pastes / as worldy people/ some other
scounted/ or flyzed vp so highe þ they; heere maye
be sene/whiche thynge saynt Augustine vitterly fo-
bedeth in the original of your rule/as I haue there
set forthe vpon the matgyne. And some done were
they; rochett; or brestclothes solowe/ and the wym-
ples so narowe: that they; skynne may appere and
besene/whiche thynge: nothyng becometh teleg-
on/no; yet (in my mynde) any christiane. By ware
I praye you of all superfluite in arraye/fo; that shal
be euer a clogge of conscience / loke nat what other
persones haue. So al be nat of lyke nede/your rule
is playne therin. Be you content to haue that is ne-
defull for you. And euer thynke/that (as your rule
sayth) better is somewhat to want:tha to haue any
thyng ouer moche/þ is: wherof you haue no nede/
let this suffice for the habyte of religion.

love

Ca. 1.

Ca. 3. in fi.

Confidence vsed in religion the seconde example.

The.xxi. Chapitre.



Here we promysed to shewe by þ exam-
ple of a fewe ceremonies:whiche the he-
relikes done mocke / that all the residue
ben founded vpō scripture & good reason
we nowe shal shewethe an other exāple
of silence/whiche they saye is a mere and playnesu-
perstition. What reason (say they)is it þ you shuld

Obiection.

The Pype,

K. iii. 50

168. 168.

The syrte partie.

So mocke / and becke with your handes and syngers
one vnto an other / and so shewe your felowes what
you meane oþ what you wolde / where you myght
speke and with playne wordes shewe better your
mynde / as all other people done. And sometyme of
the day you wþll speke / and a nother tyme never a
woþde but þse suchetoches / & toyse / as though some
tyme were more lucky to speke in thå a nother. And
yet whan your tyme is comune : than wþll you nat
speke in certeyne places / but call your felowes out
of that place / as the churche / oþ clauſte / as though
that place were nat fortunat : oþ shulde let you to
speke. All is very folyshe in good soþ. This is the
objection of the heretikes. Nowe here vs answeare

Answer.

I pray you / and good deuout christianes take heed
vnto the very trouthe / rather than vnto theyz shof-
synges checkes / we wþll syrste answeare after our pro-
mised maner / that is: with suche balde reasons as
they done make without auctorite / and afterwarde
shewe reason founded vpon auctorite of scripture.
This question wþll I syrst aske of them: why done
the kynges seruauntes / oþ the wayters vpon lordes
oþ states kepe silence: whyle a petition is made vnto
them mayster oþ souereyn: whysy; saye they?
For it is agayne nurture and good maner for to in-
terrupte oþ breke any mannes tale / moche more for
the seruaunt vnto the mayster. So saye I: is it a
gayne good perfection to let any persone to pray / &
so to tel his tale / and to make his petition vnto our
lorde for þ tyme assigned oþ appoynted thereto vnto.
But why sy; (say they) done you make suchelignes
than and nat speke: Why done you (say I) somtyme
make a sygne oþ a becke vnto one of your felowes
at

The hereti.

The auctor

The hereti.

The auctor

The xxvi. Chapitre. fo. lvi.

that standethe before your mayster to here his tale
whan you haue neede of hym / and done nat thane
speake and call hym unto you / no; yet go towne in
his earë nother? Syz (saye they) it is agayne
good maner / to towne in the souereynes presence /
o; to call any man stō hym / o; without any speache
to let his tale / but to make a becke o; signe dothe
lytel let / if it be made priuily and with good maner
Take the same answeare so; my parte (saye I) that
a priue signe made with reuerence and good maner
so; a thyng necessarye dothe lese let o; hynder de-
uenacion: than dothe outward speache. But yet
(say they) why done you let to speake in the churche
specially whan you be nat at diuine seruice: o; yet
in the claustre: more than in a nother place? Why
(saye I agayne) may nat euery persone speke at li-
berte in the kynges priue chamb're: though þ kyng
were (unto theyz knowledge) absente: o; why is it
prohibite and forboden / that people shulde there
towne o; wypper to gedet priuily? And why maye
nat a man fede his horse in þ kyng; hale: o; way she
dysthes in his chamb're whan he is absent? Ah syz
(saye they) The kynges chamb're is a place of dig-
nity and prerogatyue / and many thynges therfore
that may be done in other places: may nat (by good
nurtture) be done there no; sayd. And also places
towmes / and offices / bene o; deyned in the kynges
house / so; all thynges accordyng and as conuen-
ente is. The Stables: so; the horses. The hall: so;
the men. The counsell house: so; the kynges cou-
saille. The priue chamb're: so; the kynges priuate
pleasure / and so forthe of other lyke. I praye
you than (saye I) let it be as conuenient

The auctor
and

The hereti.

The auctor

The hereti.

The auctor

wypper /
16. viii.

The hereti.

The auctor

The syʒte parte.

and in reſt and accordyng: that þ chutche be a place of dignite and pretogatysfelonly appoynted for prayer & contemplacion/ and suche diuine seruice due vnto god alone. And that the clauſtre may be a place of ſtudie and of reguleſt obſeruaunce / and ſo of other places and tymes of ſilence accordyngē vnto the iſtitucio and ordinaunces of holy fathers. And let this ſuffiſce as for lyke anſwere vnto theyz reaſons,

¶ Of ſilence by auſtorite of ſcripture. The. xxvii. Chapitte.



I th þ we haue (accordyng vnto our pmyſe) anſwered theſe menye ſomewhat after theyz maner / þ is like vnto like/no we muſt we for our owne parte: ſhe we ſomewhat howe religiuous ſilence haſte foundacion / and grounde vpon þ auſtorite of holy ſcripture in both the teſtamenteſ. And syʒte for the tyme of ſilence: we maye take auſtorite in the olde teſtamentþ of þ wylle man ſaynge. Tempus tacendi & tempus loquendi. There is a tyme of ſilence: and a tyme of ſpeache / where þ holy fathers: done nat forȝete to note here In silencio et in ſpe: erit fortitudo uera. In holy ſcripture: the tyme of ſilence is preferred and ſet in order byforē the tyme of ſpeache. And in the newe lawe: we haue for̄ auſtorite that our ſauiuor kepte silence hym ſelfe whan ſome tyme he was prouoked and requyzed to ſpeake. And alſo he comauanded his Apoſtles / þ whan they wolde praþe: they ſhuld nat ſpeke moche. And the holy ſainte Anne þ mother of Samuel/ whan ſhe praþed ſaith the ſcripture ſhe

¶ tibi latyc. In silencio. et in ſpe: erit fortitudo uera. Spake tibi ab. go Strengt ḡ p myſt. ſhall be in ſilence p̄ in quid ḡ ope ſhalle ſtand before. at t̄q̄t Proph. i. and the Actis. A. 43. do-

L.S.
Eccle. 3.

Ela. 30. A

Matth.

15. C.

Matth. 6.

1. Reg. 1.

The xxxiiij. Chapitte.

fo. lvi.

spake nat; but only that herte lippes were sene crang
to moue. And so; the place of silence; out to; de sayth
by his prophete Amos that with other suche punis-
hement as he there shewed shulde come vnto þ peo-
ple fo; synne; the Temple shulde be desolate; and in
euery place: silence (sayth he) shalbe cast out and no
thyng shalbe regarded ne set by. Out saunter in
the gospel sayth: my house is a place of prayere; and
not of geanglynge; or clysternge. Saynt Iohan
in the Apocalips sayth that silence was made com-
maunded; and kepte in heuen fo; a tyme. And þ pro-
phete Elias; the tyme shal come (sayth he) whā peace
shalbe the wo;ke of Justice; and silence shalbe the tes-
urento woxshype of the same justice. The holy A-
postell saynt James. Who so ever done thyngke by
tuge them selfe to be religious; & done nat certeyne
þerȝ tonges (by due silence) þerȝ religyon (saythe
he) is bapne and hopde; and nothinge worthe. The
comune lawe dothe also assent thereto. And the
psalmiste saythe. Humiliatus sum, et silui a bonis. I
was made meke and brought lowe and than dyd I
þepe silence from all speache though he were very
good; moche more than shulde we kepe silence fro
those thynges that were bapne or muell. And in an
other place he sayth: they were glad and ioyfull; by
cause they had kepte silence. The sayng also of out
saunter in the gospel of Matthwe shulde knowe
þepe seyngfull christiane be sufficient occasion / to bse
and to loue silence. Byþeþe þ is essentiall trouþe
and might nat erre/ no; ly: sayd that of euery
bapne and þeþill worder shall we render
and make accounte in the generall Jugesmente.

The Pype.

L. f. D.

Amos. 8. B

Matth. 12.

Apec. 8. A.

Esa. 32. D.

. 17. psal.

Iaco. 1. D.

S. q. 4. In
locus.
Psal.

Psal. 106.

Matth.
12. C.

The syze parte. and

Con signes to be made in tyme or place of silence
The. xviii. Chapitte.

Luce. 25.

Ioan. 11.

Act. 13. C.

Act. 19. E.



Svnto theyz moches and checkes of
our sygnes made and vsed in tyme or
place of silence we haue answered the
in theyz lyke maner. And yet many
we take for auctorite that saint Peter
and his felowes when they had taken
a multitude of fishe & had nede of helpe they wold
nat (for reverence of our saviour there present) call
vnto theyz felowes for theyz helpe: but rather made
them signe and tokē therē vnto / and Martha calid
her syster Marie Magdalē vnto our saviour by
silence sayth the gospell. And in the actes of the
apostles we rede that saynt Peter whan he was (by
the Angell) deluynered out of prison: he came vnto
his acquayntance & syȝt he made (with his hande)
a signe of silence before that he wolde speke. And so
dyd saynt Paule a nother tyme i lyke maner as ap
petech in þ same actes. The wylle man sayth if thou
haue nat tedy what to speke: put thy synger upon
thy mouthe in token of silence. Catch also sayth I
never herte ne noyed any persone to kepe silencē but
moche bathe noyed and burste to haue spoken. The
comune puerbe is: that a wylde ones spokē: can not
be calid velle agayne. Wherfore I wolde advise al
religious persones (what so er the heretib; done
saye) to gyue good heed and diligēce vnto theyz si
lence precesly to be kepte bothe for tyme and place
of silence. The tyme of silence after saint Hughē de
Sancto Victore (as we haue shewed vpon the rule)
is from the ende of solacion byfore compline: vnto
the

The Great Charlotte.

f. Ibit.

þ house of terre be fullp ended / after our lady masse
whereto ordinate masse ben kepte. And agayne from
the syntre gracie be sayd byforne dyner in the fralout
vnto þ late gracie he endes after dyner i þ churche /
or els on festynge dayes : vnto benedicte be sayde
of the president after þ communie deute oþð; mþþinge.
And these tymeys (be you fure) were nat appoynted
of þ olde lathere : whereto also x good consideraciō
accoþdyrnge vnto the places / that the seruantes of
god in þ foremone (whā the mynde is moste fresche)
þulde haue and vse the churche or secret place to
serue hym i þ p̄pet / meditacion / and contemplaciō
and in the fralout : the worde of god that shere is
red in the lesson : dueþ and diligencely to be herde .
The residue of þ tyme : to þe spēde in holy laboures
þud þ / þ profitable / oþ necessarie occupacions / when
in moderate sprache maye be vsed / so it be rues of
good vertue and spirituall edification / oþ at þ least
synles. For wordes of detraction / oþ of any synfull
yuell. And all maner of bayne and ydell comunica-
tion contrarie vnto good religiouse maner ; þulde
mercy where / in every tyme / and en every place /
be excludyd esche wed / and auoyded / as a pernici-
ous pestilence amonge religiouse
persones. And thus let this be as

Sufficient for this holy place

COf the reason whp religious persones
done dynke with bothe the handes.

The spyls parter.

It shall vs set for the a thysde example
of ceremonies whiche I haue often tyme
mes herde reproved / and mocked / as a
mere and playne supersticion / whiche
is this? Religious persones Done some

commonly

The hereti.

Colles

Bolt

the auto^r

Answer.

the heretis
Obicction.

make
the aut^r to
Answer.

By (whan they drynke) holde the cappe in bothe the
handes. Here vpon they done (after theyz maner)
tayle / and gest / sayuge : that monkes (so doone they
call all religious persones) Done loue well drynke /
& bycause they wolde be sure to haue a full draught
they oþerþe theyz boles so great and large : þþ they
can nat lyfte a bole with the lone hand / and therfore
they take bothe the handes. Here you may se good
christianes: howe these heretikes done ascribe þ lat
genes of the boles vnto glotony. And me thynde (if
they haue bene charitable persones) they myght (þþ as
good reason haue ascribed it vnto good liberalitie
that whan they shalde gyue drynke vnto stangars
þþ vnto poore folkes: they wolde gyue it thankfullp
liberally / and charitably. Whyp then (saye they)
what need you to take bothe þ handes into a smale
smale cuppe oþ measeur / whan it maye easly be lyfte
þþ with one hande. We shall syll answer (acco
dynge vnto our pmyse) lyke vnto lyke (and so wylle
I aske this question of them. Whyp some of the done
(whan theyz lordz oþ souereynes done drynke) hold
the couer of the cuppe vnder theyz chynne: If they
saye it apperteneth vnto honoure: I wyl saye as
gayne / that so in lyke maner this ceremonie doþe
apperteneth vnto religioun. And yet wyl I aske thi
an other question. Whyp done they (whan they serue
theyz souereynes of meate oþ sauce in a smale dys) he
þsauete / here the seruice in bothe the handes / where

the

the loun hande were sufficient there vnto: If they
say it is the custome and good maner of nutturer I
wyll answe[n]t we[n]e in lyke w[ay]se/ and saye the other cere-
monies is the custome and good maner of religion
but some persones haue unanswered me / that bothe
those obseruaunces ben done: lest any lycour shuld
fall vpon they[re] souereines clothes or vpon the table
and be loste. This answe[n]t dothe somewhat
incline and leyne to reason. For in dede the olde fa-
thers had conscience to lose or spyl any thyng[e] that
migh[t] come vnto the conforte of the poore/ and they
wolde say that the crowne of b[read] in the baskette: or
the droppe of dypnke in the tobbe: shal accuse the ne-
gligēt persones if they be loste. We rede in the colas-
cion of the olde fathers/ of great punisshemente done
so; losynge onely by negligence/ of .iii. graynes of
Otemele/ and we haue lene some persones i betyng
of a cuppe curiously: haue caste all byforze they[re] so-
uereynes/ & so playde byforze you he it layde/ where
if bothe the hande had ben diligētely put there vnto
almyght haue ben safe / but let this be so; lyke vnto
lyke. For we done take a better foudacion & grounde
of the gospell/ and of the actes & examples of our sa-
uiour. For whan he brake b[read]: he toke it euer in
bothe the hande & wolde lose nat one crowne/ as we
haue i the gospel of Mattheue/ in Marke/ i Luke/
& in Iohani i divers places. In so moche he coman-
ded his discipiles(whan they had fed the people) to
gather the offalles & lepwinge in baskettes that no-
thyng[e] shulde peryshe or be loste. And also in his
maundy at the laste souper/ in the cōsecracion of his
holysacred body/ and blode: he toke the b[read]/ and
after the cuppe/ in sacra ac uenerabiles manus suas.

The Pype.

L. iii. in

Cassianus.

16. A.

Matth.

16. C.

Marci. 6.

F. S. A.

14. E.

Luce. 9. B.

22. B. 24. E

Io. 6.

Matth.

26. C.

The syfte parte.

Marci.
14. C.
Luce.27.
B. 24. E.
Io. 6. C.

in his holy sacred and worshyfull handes. In per
petuall remembraunce wherof we done alway take
the cuppe in both the handes / wheresoever let all good
devouite christianes: and specially all religious per
sones take and applie all unto the best / and what so
ever these blasphemous and blaterynge heretikes
done say / let them chynbe alwaye the ceremonies of
holy religion were nat ordened by the reverente fa
thers & holy saintis wout good reaso & lute gronde,

CWhy religious persones (after a defaulte comitt
ed) done touche the gronde. The. IIII.
example. The xxx. Chapitte,



Cone ceremonie mo shal we set forth
where at (as I haue bothe herde & sene
my selfe before I entred religiou) they
done laghe and mocke. That is to say
whan any religiouse persone in syngyn
or readyng doth make defaulte in the quere: than
the custome is and the ordinaunce also:that þ same
personne forthwithe after the defaulte: shall stoupe
downe / and to touche the gronde with a synger /
wherat they done laugh and done ascribe it vnto a
folyshe supersticion / saynge: that the persone dyd
þa fetche good lucke at the gronde: to spedre better
þ nexte tyme / & some haue I sene iurte therat & say
þe on þ folyshe maner done (as they saye) without
tyme or reason. Whereto somewhat to answe
þe after our custome & pmyse: we wyll alþe ofþe:
If (by chance) a setting mā at his soueteines bord
or table: fortune to cast downe a dysþe of potage or
a messe of sauce: why doþe he forthw knele downe
upon the gronde. Sayþ sayþ they: we done þ to alþe

The hereti.

Answe.

The xxx. Chapitre.

fo. ix.

þdon oþ forgiuenes for þy default. For we haue hereto
in youthe of our teacheres þ the wylc Seneca sayd.
Qui sponte facetur facinus: accipitur tanq; non reus.
The þsone þ wylfully doth knowelege his default
is accounted as gulties. And contrarie: he þ is about
to excuse oþ colouris his defaulte is (amoge vs) take
þwiced as a double trespasser. For ones he dyd the
offence: whiche notwithstanding was before the
excuse were made: ascribed vnto chancie oþ negli
gencie. But the excuse is euer take for worse thā the
offence: & ascribed vnto vety pypde. Nowe let them in
the name of god: þbynke a tuge the same i religiouse
þsones. For trouthe it is: þ they stouppinge downe
þ touchinge the grounde: dothe (amonge them) openly
confesse þ default. And þtyle contēpt of þ ceremonie
dothe attue (amonge them) a stourme stonake & a
þroade herte. Marwithstandinge yet done we take
this ceremonie of a more hyspe auctorite: as ground
ed in scripture. For we done rede þ our lord said
vnto our syrre father Iuda/ after þ he had offended.
Terra es, et in terrā ibis. Thou art þerty & into þerty
shalt thou passe. In temētance wherof religiouse
þsones done soþthþ after they default / in knowle
gynge þ same stoups (as we sayd before) & touche þ
grounde. For the wylc mā sapth. Memento finis et in
eternum non peccabis. Remēde thy laste ende (mā)
& thou shalt never do amysse. And yet furthermore
we haue of þ gospell / þ when a certeyn woman was
faulde i abuilty / & presented vnto our saviour & vnto
him accysed / this ingemēt reuyred by the cruell
Iues there vpon moche extreemely: he syrre stouped
downe and touched the grounde and wrote therin
þ his syngel i after rayfeng hym selfe / he confounded
þtyle. The þyppe.

L. lll. pardon

Genesis.3.

Ecclesiastes.7.D.

Io. 8. B.

The fyfte parte.

the malitious accusers / and rendred the woman as
gyltelis / wherby religiouse persones done take mo-
tion nat onely to knowlege there owne defaultes
mekely : but also to bywate howe they done accuse
any other persones for any defaulte / thoughs it seeme
verye evident. Soz the wylle man sayth. Iustus in prin-
cipio, accusator est sui. The Iustis and ryghtwous per-
sonis dothe in the begynnyng before he procede in
any iugemente: fyfste accuse hym selfe. Soz it apper-
teyneth vnto a perfecte persone: to ascribe every de-
faulte vnto hym selfe / let this nowe content you as
for answere vnto the heretikes for our ceremonies.

Prouer. 18.

¶ Of the conclusion of this fyfte parte / that is of y^e ceremonies of religion. Chap. xxxi.

Chapitre.

Hus may you (good deuoute creders)
perceyue by thys fewe examples: that
no maner of ceremonie is in religion
nat so moche as the least: but that is
founded vpon good & sufficient auctor-
ite / wherefore I heartly byseche you (good deuoute
religiouse persones: In iustisibus Iesu Christi. That
is: i the tendecloue of our lord and saviour Iesu) that
in no wylle you gyue credence vnto this malit-
ious people / whiche done mercelously delude and
deceypte theyz audience. For they done pas the com-
mune unlettered people in credence and byleue: that
religiouse persones done put theyz confidence and
trueþe all in ceremoniis / as thoughte by keþyng
of them onely: they shulde be sauued. And by brekyng
of them: they shulde vterly be damped / whiche
thyng is the coueniente pmaignacion of theyz owne
vngryas

coment

vingtacious mynde. For religious persones: never
thought any suche. But this they thinke that by the
reuerent obseruance & kepyng of the vnto þ honore
of god/they may haue more grace:the better to kepe
þeyr rules & other ordinances & bondes of religion
& so consequently the lawe of the gospel & þ preceptes
therof. For religiuous persones done knowe well
ynough:that they ben nat bounde vnto þeyr ceremonie
nor yet vnto every poynt of þeyr rules:under
þeyne of dedly synne/but vnder suche peynes as in
þeyr booke ben assigned & appoynted after the dis-
cretion of þ souereynes/narwithstanding:contépt is
ever to be fled & fterred or dzed. For by contépt a per-
sonne myght synne dedly in doyng þ thyng / þ els
were but vñtall(oz) (paueature) no synne at all / let
never therfore any religiuous plones despise þ holy
ceremonies/ne any other ordinance or good custome
of religion. For wþout doute they were ordened by
suche reuerent fathers & holy sayntes as were endo-
wed wþ ryght great & spnguler graces/as well doth
appere in hitas þattū. And in þ colacions of saynt
John cassiane. The ceremonies therfore of religiō
must nedely be kepte of all þey wþll be very & vn-
feined religiuous plones/ & also kepte in due maner/
that is to say:wþ reuetēce/deuocion/diligēce/ & dzed
of god. For it is in maner as a mocke vnto our lord/
to kepe the wþ disdeyne/rude maner/hasty/ & careles
boldnes / onely of custome wþout deuocion / as they
were done onely for det/duety/ & for þ bondage of þ
religion rather thā for þ increase of grace & berte.
For þ pleasure or praise of outwardesplones: rather
than for any inwardes affection of herie and mynde.
And rather sometyme for the seruile dzed of peyne/
þynges/ or sondry other causes.

The seconde partie.

rebuke & correction thā for þ honoure & loue of god
For very & vnfeyned loue: doth wōke all thynges
with care & diligēce/glad mynde & good wyll ifte
ligious psones wolde take hede & well remēbre wh
howe great honoure & reverēce/w howe great care
& drecde/w howe great thought & diligēce/ & howe
great laboure & peyne: þ people of the wōrldē done
hepe theyz obseruaūces & ceremoniēs vnto þ priuē
& great states þ ben theyz souereynes & maisters/in
cūttesy/knelynge/waþyngē/standyngē vþ right
Wout sittynge or lemyngē bare heded & bare hāved
In hede & colde / with many other ceremoniēs þ ben
labourious & peynfull:they shulde oþrymes be soþe
abashed & ryght soþe ashamed of thē selfe/in doing
theyz dutie & obseruaūces vnto our lordē god & him
to theyz soueraynes / þ done beare & use his towne's
place:so dully & so negligēly/as oþrymes it is done
Our lordē god & mōs swēt auour Jēsu: gyue us
al grace to note these thing; wel/ & i effect to folowe
the best Amen. And thus on ende of this syȝt parte
of our similitude/that is to say:þ wþkers that done
bynde & hepe fast the hopes of our bessell:by þ whi
the wþkers:the capd ceremoniēs of religion cōspic
ued in the constitutions or statutes ben signified.

CThe seconde parte of this poore wercke whiche
is of the rules of religion/concluded shortly
in one Chapitre alone.



Eben lothe to put the reders vñ
to laboure, in tourneyng agayne to haue
redely the remēbraunce of our pees/ &
therefore we done the ostent set it soþly
where wedyd assimule & lyben the ipse of pfectiōn
vnto a holosome wyne cōteinēd in a Tonne of þypc

The one Chapitre.

fo. Iii.

whiche comunely is made of bordes / & those bordes
houde with hopes / & the same hopes fastened with
smale wytters / so that if þ wytters breaue our louce:
the hopes ferre of / all goeth to waste: So (say we)
is it by the lyfe of pfectioun / cōteyned i religion / & re-
ligion: by the bowes / the bowes: by the rules / the
rules: by the ceremonies / wherof no we haue we in-
treated for the syntre partie / whiche ceremonies (as
we sayd) been sygnified by the wytters. Nowe must
folowe in this seconde partie of the hopes of our bel-
liss / wherby we done meane / vnderstantāde: the rules
of euery religion / wherof (after the order of our en-
terprise & instituciō) we shulde nowe here intreate.
But þycause we done wryte principally vnto the dis-
ciples of our rule whiche is the rule of saynt Augu-
styne / whiche rule (after our poore wyll & vndertā-
dynge) we haue translated out of Latine into Eng-
lyssh leþting forth the cerche syntre i Latine & after in
Englyssh. And somewhat wryten & shewed our
poore mynde vpō þ same in declaracion of þ letter.
And also we haue royned there vnto (of our owne
trāslaciō also) þ profitable expositiō of þ great clerke
a reuerent fater of the same rule & a holy sait caled
Hughe de sancto Victore: fo: this cause (I say) we
haue here nowe in this seconde partie: very lytell to
do / nat with standyng yet shal I somewhat shewe of
my poore mynde vnder þ forme of couſaile / which
is this. Ichynke it very þfitable & moche expedient
for al such þsones as by þ gracie & electiō of our lord
ben moued or stered i soule o; minde vnto religion:
that syntre (after þ due examinaciō & þse of cheþ; ca-
lunge) they appoint the selfe vpon some certeyn au-
tencyke religiō. And yet keping the selfe free & at libes-
ty of any bowe o; þmple: they makediligent meanes

The seconde parte.

to se and knowe the rule of the same religion and to
haue sufficient vnderstanding therof other by study
or by informacion. For (as we haue written in our
prologue vpon the said rule) I haue knownen divers
psones both men & women of diuerse monasteries:
that were professed pates before they knewe or yet
herde tell of any rule/but only the forme in generall
saynt Augustynes rule/or saint Benettes rule: and
yet ouer þ some psones coulde nat tell of what rule
they were nor whether they kepte any auterlike rule
or nat/they thought & supposed sufficiēt for them þ
they were pfected as the company was where they
were: & to lyue after þ custome of the place / whiche
custome (in þer dede) was ferre frō any rule / & yet
had they in theyr pfection promised to obserue & kepe
a certeyne rule: & there vpon receyued þ holy sacrament.
The fyfth poynþ thā for suche psones as wold
(after due maner) be good and godly religious pit
sones:is to knowe & understande þ rule before they
labour in any place for the religion. And for þ cause
we take þ pooze laboure to translate þ rule of saynt
Augustyne & to set for the declaraciō there vpō in þ
Englysshē tonge / þ no psones wyllynge to be of þ
rule: shulde iustly make excuse by ignorance and de
faulce of knowlege of þ same. And so in lyke maner
of þ other rules: & of þ constituciōs of þ oder/ which
knowen well & by due vnderstandinge receyued: I
wolde aduyse þ psones to pue the selue in the same/
whether they be able in bodesp strengthe & dñe/
cōtinue the laboures of þ religion/ & whether in le/
vynge: as syngyng/ceding/ & other abilit̄z: they may
performe þ duers of þ same. For (as aftē we haue said)
every good & þtuous psone:is nat mete to be a good
religious

This one Chapitre. fo. lxxii.
personne professe therfore is good before the habite be
recepued. so; after the glane be admitted: a yere of
professe is by the lawe appoynted. For whan the pro-
fession is perfourmed and solemnized, than is nat
due tyme to study for the knowlege of the duete /
but rather with care/diligence / and good awayte/
to perfourme and kepe the promise. A wyls man
sayth. Antea q̄ incipias: consulto, et postq̄ consulueris
mature: opus est facto. Before thou begynne any sad
matter: it is good and conuenient to haue good cou-
sape. And after that thou devely & throughtly hast
counsapled and taken good aduise ment/ thā maistre
thou boldely go forthe with thy purpose / and per-
foume the same. And yet let no devoute religious
personne: thynke it yngough to perfourme and bare-
ly to kepe the letter of the rule / but rather with all
due conuenience/devotion and fervent desp̄ze of herre
to attayne unto thy p̄fesyon and moste hyghe perfec-
cion of the same. And (for the loue of our lord) let
no professed personnes make excuse of any article or
pointe of theyz rule / by any forcuse or custome of
theyz place contrarie unto the same. For (douteles)
that excuse shall nothyng serue: before the presence
of our lord god / I euer excepte dispensacion/ wher
with we wyl nat meddell. Nowe let this one Cha-
pitre/ with our sayd laboures vpon the sayd rule of
saynt Augustyne/content you for this seconde patte
of our example of the chouppes of our bessell/ where
by þ rules of religiō ben signified/ wher rules were
ordyned by the holy fathers: for the more sure hol-
dynge and p̄fesse kepyng the bowes / whiche ben
signified by þ boordes of the p̄ppe: or bessell/ where
of nowe shall folowe by ordet.

Salustius.

þreſe

þoppe-
wycze

The

The thyrde parte, & The syntembre.

Concerning the thyrde parte of this worke of the thre essentiales of religion/obedience/wylfull pouerette/and chastite. And syntyme of obediencie/and the definitioun therof.

Item to be: **The syntembre Chapitre,**

Pype comunely is made of boordes as þ great substance of þ vessel/wherþe the boordes ducly framed and compassed with hopen/and the same hopen fastened with wperers: done accōplysþe the vessell ready to holde wyne. Of the whiche wperers and hopen/we by the ceremonies/constitutions/and þ rules of religion ben signified / whiche we haue intreated.

Here nowe muste folowe of the boordes whiche we done appoint. iii. in nombre wherþe the iii. partes of religion called essentiales: ben signified/ and therfore this parte must be diuided in. iii. principall members/obedience / wylfull pouerette / a chastite / as the substanciall partes of religion moste natricall wherof we do nowe intreate.

The syntembre than shalbe obedience / as the syntembre boordes of our vessele / and so forþe of the other twaynes by order. Syntyme we shall begynne with the definitioun of obedience/that is to say: to shewe unto you what thynge obedience is / and what is ment by the selfe termynge or wrode obedience / bothe as it doth apperteine unto all christianes generally / and also unto religious persones specially. Syntyme than / Obedience generall: is an applicacio/ or graunt of herte/mind/ and wyl/ unto the due and the lawfull preceptes/or comauendementes of the ryght and dydmarie superciours/accordynge unto the ordinances of god and of his

Wherþe

I ralle

Definitio
generall.



The seconde chapitre. fo. lxxii.
 of his churche catholike / after the rules of holy scripture. And this obediencie: dothe apperteyne unto al christianes. But as it dothe apperteyne, unto celig-
 gious persones as one of they; essenciales: wherof
 we done here nowe intrete. Obedience is a wylful
 and bitter abnegacion and forsakynge of pper wyls/
 and an obligacion o; bounde unto the wyl of the so-
 ueteyne / in all thynges that ben lawfull and reaso-
 nable / accordeyng unto the rules / constitucions / &
 ordinaunces / of that order o; of that religion: where
 the p;ofession and p;omise is made. Here note well
 and marke: that i these definisiōs o; determinaciōs
 of obediencie / ben these termes o; wordes put into þ
 same / that is to saye: due and lawfull / and also law-
 full and reasonable. fo; that thyng that is nat
 lawfull and reasonable / that is to say: synne / or yuel
 may never be done by any maner of obediencie. Nat
 withstandyng: that thyng that is good and honest
 may be omitted o; left undone by good and merito-
 rious obediencie / so the persone obediencer: be nat
 bounde by þ lawe of god o; þ ordinaunce of þ churche
 unto good dede. fo; þ lawe of god & þ decrees of þ
 churche: must nedely be kepte / rather thā þ contrarie
 comandement of any soueteyne / thus haue you the
 definitiōn o; determinacion / & declaracion of this
 certane obediencie / what thyng is ment therby.

Alia defi.

12. q. tertii.
 Quid ergo
 Ambrosi,
 de paradi-
 so. Ca. 6.
 Thomas
 scda scde.
 q. 10 4. &
 11. q. tertia
 Quid ergo

¶ Of the diversites of obediencie.

The seconde Chapitre.

Dowe may conueniently folowe of þ devision &
 diversites of obediēce / that is to say howe many
 maners ben of obediēce. fo; one obediēce called / an
 obediēce of pleasure o; pþyt! an other is obediēce of
 necess-

obediēce / to
 þt / called

necessitate

1.

The thypde partie. The sytle membre.
Item o; nede i p. iii. an obediece of fere & dzedre / y. iii.
of libecall loue. The sytle obedience is of pleasure
o; profyte. And this bothe unto man and best is na-
tural / as by example / a dogge that is chalized / and
by crafte made obedient unto his mayster to go o;
byde at his wyll / whan he byddeth hym go o; tene
to take a beast / as an hare / a cony / o; a byze / he is
than sone and redely obedient thereto / partly of
natural disposition for his pleasure and partly for
profytte / bycause comunly he is fed with parte of
that he taketh. And certeynly of this obedience ben
many religiouse persones that lyghtely wyl be re-
dy and obedient in all thynges that ben unto theyz
owne pleasure o; profyte / wherof we shal speake here
after. An other obedience is so; nede / as the dogge
dothe daunce for meate / and the syke persone is ob-
diente unto the phisicid so; very nede / & so be many
unto labout. The thypde obedience is so; dzedre
of pepne o; punishment / as whan f mayster dothe
compell the dogge to daunce upon two / fere / o; to
swymme in the water / to ferche his bolte o; shalte /
so; that chynge dothe he agayne kynde by compul-
sion / and agayne his naturall disposition / and wyl
onely so; dzedre and fere of pepne. All these .iii. ma-
nieres of obedience ben often tymes in religiouse per-
sones wout any greate thanke and with lytel mercite
yet saye nat I without any thanke o; any mercite /
for (without doute) thanke there is & mercite both.
For the dogge we speake of / that dothe his maysters
byddynge / so; his owne pleasure / o; by compulsion
yet bycause he is obedient unto y wyl of his maister /
he dothe bothe theyselvynge and also gyue hym to
warde. So is it of p. obedies of religiouse persones /
done

2.

3.

of.

The seconde Chapter. fol. 11v.
done for pleasure/profpte/nede/ or dzedde / yet if it be
done but onely for the bonde and duety of the hewe
and promyse made byforre in p;ofession: that obedie-
ence shall nat be without metryte and rewarde / b/c
cause the bonde thereto was wylfully made for
the loue of god and his lawes/and so is it of any ob-
edience done by any christiane for þ duety & bonde
of his baptysme. for though a christiane wolde ful-
fyl the obedience of þ lawes of god and his churche
onely for the fete and dzedde of dampnacion & of the
peynes due thereto unto : & so shulde haue no metryte
therfore/pet is it nat that obedience without pfyte.
for (at the least) the persone shulde haue the lesse
peyne/and if that fete of dampnacion:were rather
for the losse of the fauoure of god/and of his presence
than for the peynes of hell: the continuance than of
that obedience shulde obteyne grace / so that þ fete
and dzedde shulde tourne unto loue. So (at þ least)
that the persones shulde wyl and wylshe they kepte
that obedience onely for the loue of god / whiche ser-
methe unto they myndes:they done kepe onely for
dzedde. And I dare well say:that wyl shall nat be w-
out rewarde of grace / specially if it be caled for &
insued. It is therfore a good surety for euery persone
to kepe duely obediece/whether it be kepte ryghtly
& wylfully for loue/ or captuely byforre/for dzedde.

Howe to knowe o; to conjecture whan obediece
is wylfully done for due loue/and whan nat
(so consequently to conjecture whan
disobedience o; any other sinne:is
duedly or bensall. The. iii. Chapitre.
After The pyppe.

M. i. Here

The thyde parte. The fyre memb're.



Ere althouga in maner by a dglas-
sion we thynke it profitable for such
symply persones as be scrupuloule in
conscience to knowe or (at the leest) to
conjecture: whan they obediencie is

done ryghtely of good wyll and whā
nat. For the knowledge wherof: we must fynde con-
der nat ouely after the doctrine of philosophie: but
also of holy scripture / that euery persone is a dou-
ble man / that is to saye: compoūde and made of two
men / that is : of the ourwarde man that is called the
body or the fleshe / and of the inwarde man : that is
called the soule or the sprite / betwene whiche two
men: is euer warre and batayle continual / without
any truce accordyng vnto the whiche two men : &
every pson hathe two wylles. One is the wyl of the
fleshe / þ continually is moued & ruled by sensualit
& by corrupte & blynded reasoñ or fantasy. The other
is the wyl of the sprite / whiche euer is moued by
grace & ruled by ryght reason. Nowe for þ exāple
of obediēce accordyng vnto these two wylles / let vs
put þ pricipal preceptes or comāudementes of god / the
loue of hym aboue all thyngs / & þ neghbour as our
selfe. The wyl of þ sprite moued by grace & ordred
by ryght reasoñ: wyl forthwout stoppage assent &
redely be obediet thereto. But whā þ tyme and
place done requyre & moue þ pson i cōsciēce to put
these comāudementes in effecte: & to worke & fulfill
thē in dede: thā dothe þ wyl of þ fleshe: moued by
sensualit & pswaded by corrupte reasoñ / & blynded af-
fection: spycke & stoppe therat & rebell thereto agaynst
& so here beginneth þ batayle. Ifchā þ pson incline
& leine vnto the motion of grace & contrarie vnto the

Ro. 7 . D.
2. Cor. 4. D

I callede

I callede

241 of 343 wyl

The syde parte. ¶. I. vi.
wyll of the fleshe & so poureynge þ comandementes &
bringe it vnto effecte: þā hathe the spide & victory
& the obedience is wylfull & the comandement duely
obserued with the good wyll of þ psonne / althoughe
it semeth to the selfe psonne (bycause of the resistēce
of the sensuall wyll) to be agayne his wyll. But if þ
personē do incline and leyne vnto the motion of sen-
sualite & corrupted reason & so render the wyll of þ
spide feynt and feble: than dothe the fleshe vans-
quishē and preueyle / and so dothe cause the psonne
to be disobedient / and to breke the comandement,
whiche the personē may do in diuers maners / that
is: by obſtinacie / by ignorance / or by staylē. The
pcepte is brokē by obſtinacy: whā it is done by the
due knowlege of þ psonne & full deliberacō wytyn-
ly (as they say) & wyllyngly / & than is þ transgredi-
on or brekynge of þ comandement: alway dedly sine.
Than is the pcepte broken by ignorance: whan the
psonne hathe nat ryght & due knowlege of the pcepte
& þ may be yet two maners. For other þ ignorance
is of that chyngē that þ psonne was bounde to knowe
& by his owne defaulte is ignorant therof: bycause
he gaue nat due diligēce to haue þ knowlege therof
and than is that ignorance hardely excused in any
case: of dedly synne / or els the ignorance is of that
pcepte that the personē is nat bounde to knowe /
and if he had knowlege therof: he wolde nat in any
wyse breke it / and than is that ignorance veniall
synne / and lyke wyse of that defaulte that is done
by fraude or lodeyn passion / but nat so of that faulte
that is of full knowlege and deliberacion.
Example here of maye we haue of othes of swi-
tynge. For if a personē were calēd before a iuge
The Wypp.

M. ii. hauyng

) called

The thyrd parte. The syxt membre.

hauynge iuste power to requyze an othe and ther
wolde by good deliberaciō and full knowlege wi-
thynghly swere contrarie vnto his conscience: þ othe
is euer dedly synne / bycause of the transgression by
obstinacy and contempte of the precepte and comanā-
dement of god. And lykewylse of them that by con-
tempte with ful deliberacion done horribly blasphi-
me god or the name or membres of god / althoughe
without constraynte or request. But if a persone by
ignorauice dyd swere false / supposynge and byles-
uyng he swere true: than is it veniall / and so of thē
that done thynke & byleue that to swere þ is crouth
is no synne. To swere by custome without full deli-
beracion: is comunely veniall / or yet contrarie vnto
custome: if it by done by soverayne passion of frayleþ.
Thus nowe maye apperte / that onely disobedience
by contempte is dedly synne and howe a persone doth
breke or kepe obedience wylfully / natwyrstanding
the veniall & vnwyllfull disobedience by negligēce/
ignorauice or frayle as is sayd: doth nat excuse fro
the peyne due therfore / excepte due remedy be had /
whiche remedy standeth syxt in the contricton and
due displeasure for the offence of god / and thā dothe
the due and worthy receyuyng of any sacrament/or
(after some doctours) any sacramentales / as of hale/
water/or halebreade / the bysshopes blesynge / the
syght of the sacrament with suchē other: done put a
wape bothe the synne and the peyne due therfore.
For sythe we haue of custome suchē daylysynnes: wi-
thout whiche we can not lyghtely passe this mortall
lyfe (as saynt Augustyne sayth) It is necessarie þ
we haue dayly and redy remedy / without whiche:
our lord god never left his people. But here vnto
comē

sacramental

The Thypde Chapitre.

To. lviij.

Some scrupulouse persones haue sayd vnto me. Syr
al doctours done preache/that no maner of remedie
can be sufficient to the purgacion and remission of
synnes: excepte the spuner haue mynde/ wyll & pur-
pose to forfiske vitterly the synne and to amende the
same. And I am(sayth this fayle persone) in suche
case in my conscience: that I can nat saye I wyl a-
mende and forfiske some maner of sinnes/where vnto
I am dayly acustomed. And thoughte I sope and
also thynke verely in my herte that I wyl amende:
yet do I prove afterwarde in effecte: that I do nat
amende / but fall agayne the nexte daye into þ same
custome. Howe can I saye than oþ promyse that I
wyl amende, as in case I do seide/eate/oþ drynke/so
that I passe due temperaunce therin vnto þ grudge
of my conscience/ whiche(whan the mater is paste)
doth shewe me that I exeeded & moche lesse wolde
haue contented nature / and that I toke some thyn-
ges: more for pleasure than for neede / vnto the grefe
rather than vnto the cōfoſte of nature. And I lyke ma-
ner/whan I fall in communicacion oþ talke: I excede
in wordes that bene bayne and myspende the tyme
therin wherwith afterwarde I grudge i conſciēce.
And yet althoughe I be moche discontented and dis-
pleased with my ſelfe for these fayltes and ſuche o-
ther/and thoughte also I thynke verely and purpoſe
to amende: yet can I nat promyſe to amende/noþ yet
can I nat thynke noþ byleue that I ſhall amende/þ
experience ſo often doth prove the contrarie. For þ
custome is ſo grounded of ſo longe tyme: that (I
thyne) I can nat amende it. For our anſwere here
vnto you muſt rememb're that we ſaid before/euer
þ synne is done other by contempt/ that is to ſayc:

Anſwer.

The Thyppe,

M. iii. despys,

Lately de
Answer.

The thyde parte. The syngle membre.
despyng the lawe of god as settynge nouȝt ther
by or carynge lytell therfore / & than is that (as we
sayd) alway dedly synne if it be done by deliberacio
& knowledy / & the custome therof is euer moze dedly
synne / whiche maner of sinne can never be so accuso
med but that the psones caling for grace may amende
lyghtely if he wyl. Other synnes therre ben (as we
sayd before) wout whiche (after saint Augustyne)
we can nat lyghtely passe this mortall lyfe / that ben
done by frayle ignorance / or negligence / that ben
veniall. *Sy:* saythe the frayle persone: I meant no
thyng of dedly sinne done by contempt. For I am
vyghte for my defaulte / but yet my frayle is
suche: that I haue no cruse to amende. Here now
good soule say I: you muste consider the differencie
betwene reuel to amende / and wyl to amende.
For though you be in doute and in disperte of your
frayle / so that by many experiances and pnes therre
of: you done disstruse your selfe to amende / yet done
hat you / nother say ne chynke / that you haue no wyl
to amende / but rather you wolde be glad and soys
full that god wolde sende you that grace to amende
and that you shulde neuere fall againe therin. That
is trouthe (sayth the frayle persone) And I do pray
dayly and beseeche our lord that I maye (by his
grace) be deluyered therof / so that I never fall a
gayne into that / nor into any other dispositiō / that
shulde displease his goodness. Nowe saye I: that
(by your owne wordes) you done graunt with saint
Paulle that the lawe is good / and that to kepe due
temperaunce is good / and that to kepe discretis
cence is good / so done you conclude that all the de
faulke is hooly in your selfe. Where vpon then do I
conf

The thrid Chapitre to fo. lvi.
conclude iþ (after myne opinion) you can nat haue
a more sure and ready meane to obteyne grace and
forgyfenes of your dayly synnes: than to mistruste
your selfe / and so to dispayze of your selfe. And tha
to put all your hole hope and trusste in the mercye &
goodnes of our lord god / that dothe knowe the
wyll of your sperte / althoughe the wyll and lawe
of the flesche: dothe (of fraspere) banquifhe for the
tyme / & yet I wolde aduyse you to offer your selfe
vnto our lord le Sapnge or thynkyng / good lord: al
thoughe I dyspayre of myne owne infirmite feble
nes and fraspere: yet do I nothynge dispayze of thy
greate power and myght / where I maye nat lordel
thou mayste / where I can nat: thou canste. And
where my carnall wyll is inconstante: thy bountie
grace and goodnes is euer one / wher unto / I hooly
committē my selfe. And therin do put all my hope
and trusste. And this maner and consideracion (I
thynke) shalbe a good and sufficient meane that the
sacramentes / sacramentales with the comune me
rites of Christes churche & the prayers of holysagn
tes may haue effecte in your soule / vnto remission
of your synnes. This haue we sayd by disgression
nat without instant reueste / vpon the occasion of
well wyllynge obedience.

¶ Of the further diuision or diversites of obedience The fourth Chapitre

Dowe let vs retorne agayne vnto our mater
of obedience. For we left in the wyringe the
diversites of obedience / whiche (as we sayd) bene
in many maneres: as the obedience of plausure
vñ to

oþ p20,

I called

The chayde partie. The spede membre.
or profyte of neve or necessite/and of force and drede
whiche maner of obediences:ben bothe unto man &
beaste comune/other by the disposition of nature/or
els by force and compulsion/and therfore bene they
as we sayd oflyt all mercye/but nat cleare and certe-
ly without mercye as before we haue declared/we
must nowe therfore seke and serche for an o-
ther obedience that may be of more mercye/and that
is calid the obedience of loue/whiche is whan a per-
son (for the loue of god) for þ more ryght streight
and more sure meane to wolle his wyll & pleasure
and to folowe the pathe and vety wye of lyfe/that
is to say:the steppes and exambles/ the comaunder-
mentes and coulaysles of our lord & sauour Jesu
Dorthe put hym selfe (by promise & vowe) wylfull
subieete in all due obedience unto a souereyne/that
(by þ auctorite of þ churche) doth vere the rowmes
vse the persone of our sayd sauour. The distincion
of whiche obedience:we haue set forthe before. Of
this maner of obedience:is our mynde to speke and
intreat and afterwarde of the other two howes/
wylfull pouerte/and chastite.

examples

definition

¶ Of the laude/prayeſe/and excellency/ of this obe- dience. The. v. Chapitre.


At the order of these howes: we done be-
gynne with this vertue of obedience/ by
cause of the excellency therof aboue other
vertues. for obedience is next in order of
dignite: unto the. iii. diuine vertues/ calid theo-
gicall/that is to say: foythe/hope/and charite. for
thought obediene to loue & is fower the doughter
of hu-

The fourthe Chapitre.

fo. lxx.

of humilitie and mekenes. yet is it of more perfe^ction than is her mother mekenes/a lyke example of charite. For though Charite be the moste hyghe & excellēt vertue in dignite: yet is operacion and euident wōke of a good dede in effecte the probacion p̄fōse and perfection of charite. So that if it be true and unfeyned charite: it must nedly wōke & b̄yng forth good dedes / and if it dothe nat wōke and do good dedes: it is nat true/but rather a similitude or a shadowe of charite. So is it in lyke maner of humilitie or mekenes/the very p̄fōse wherof in effecte: is obedience. For obedience dothe make humilitie pfecte/as evidently was proued in the syrte & most excellent reasonable creatures/ Angelles and man/ whiche: were bothe create in the moste hyghe p̄fec^ction possible unto they^r nature and kynde:in al vertues/but whan the p̄fōse of mekenes shulde in effect (by the liberte and fredome of wyl) come to passe in the werke and be shewed and set forth in dede by obediētce: therin dyd they bothe fayle and offende unto there owne great fall and gteuous herte of all vs / wherin dothe openly appere þ this lady obedience is the mother and maystres and nurse of all other vertues. For obedience dothe nat onely ingender/ bygette and b̄yng forth the other vertues in the soule of man:but also dothe norþshe and fedē them therin and (as a sute garde and keper) doth gyde and preserue them continually/obedience muste than nedēly be a noble and excellent vertue. Compare it unto matrydome/whiche in very dede is an excellent sacrefice: yet (as saynt Gregorij sayth vpon this iuris Melior est obediētia quicquid) The body onely is immatrydome Capne and offred / but in obedience

The P̄ppe.

obedientie

Gregori^o
ultimo
moralium,

8. q. i. Sci.

A. i. 15

Iosue, 10.

degree

i, Cor, 13, A.

The thypde parre. The syght me mōre.
is the proper wyl slayne & the soule offred in swete
sacrifice vnto our lordē/and so is obedience: a preci
ous kynde and maner of martyrdome. yet forther
more,obedience is a lady souereyne and a maystres
impetuous/hauyng auctorite of precepte & coman
demēt ouer all creatures/vnto whome also (as scrip
ture sayth) god hym selfe was inclyned / as obediet
vnto the boyce & desyre of man. And also almyghty
god in all the promyses and actes of our saluacion:
dyd wylfully bynde hym selfe to be obedient vnto þ
perfourmaunce of the same. Obedience is also natu
rall vnto all creatures. For all creatures ben natu
rally obediet/nat onely vnto god they maket: but
also euery creature vnto other accordyng vnto the
Degrye & ordre of theyz nature / as in Angelles: the
lower/in ordre:ben obediet vnto the hygher. And
the bodies bynethe:vnto the bodies aboue. And all
the worlde vnto makynge duely ordred/so that all
creaturez by þ codicid of theyz creaciō:ben ordened of
god naturally obedient. Obedience is also so neces
sary vnto man: that without obedience none other
vertue may profytte or auayle vnto our saluacion:
For the vertue of feythe: without whiche no glōne
may please god/ though he it were as stroge that (as
saynt pale sayth)it myght remoue mountes: yet w
out obedience:it shulde moche noye and hynder the
personē: rather thā promote or profytte vnto grace
For the glōne that hathe moste stonge and constāt
true feythe & wolde (for the same) rather suffer dethe
than forsake it/shulde without due obedience be in
worlde case & degree offaluaciō thā the Turke / Iuel
Barasynē/or any other infideles and seyntles per
sonē/as ben in dede all maner of heretykes. And hope

The vi. Chapitre. fo. lxx.
hope without obedience: is dampnable presupposition
And Charite without obedience: is fals feynynge
flaterye. So forther nowe vnto the actes of mercyte/
as fastynges/waytches/prayer/z pilgrimage/almes/
and all penitenciall actes:bene without obedience:
clerely lost after saynt Augustyne. Obedience ther-
fore is the vertue that dothe obtein and gete hymes
ryte of all vertues. And (as we sayd) without obedi-
ence:the christiane is in lyke state and condicion w/
the infidele and hethen man. Althoughe he seeme to
haue good seythe. And (to conclude) no vertue mor-
all:dothe so moche please god as dothe obedience,
And therfore is obedience better and more excellent
than all other vertues morall whiche thyng shuld
be a great occasion vnto all persones that wolde be
vertuous:to laude and loue this noble vertue of ob-
edience.

CUnto whome obedience is due.

The vi. Chapitre.



If the nowe we haue shewed what ob-
edience is by definicion and also y
diuersite and excellency therof it se-
methe conuenient to shewe who may
and shulde of ryght take and haue ob-
edience/vnto whome it is due you
knowe wel by reason and also by that we haue sayd
that obedience is due of all creatures vnto almighty
god/z of all christianes also is obedience due vnto
them that done vse this persone as the Pope/the
bysshopes/curates/and suche other. And also vnto
the parentes of the chldren. So by the lawe/chyl-
dren bene bounde to be obedient vnto the fathers

The Pope.

¶.ii. and

De obedi-
encia et
humilita
Ca. i.
s. q. i. Sci-
endū in fi.

Aug. ubi
supra.

The theyde parte. The sytthe membre,
and mothers. And the subiectes of euery realme: bne
to theyz kynges and prynces/ and the seruautes: bne
to the lordes/ and wyues unto theyz houſbandes.
But our mater is nat of these obediencies/but of the
obedience of religiouse persones that bene ſolemly
professed: due unto theyz souereynes whiche soue-
reynes also as well as theyz subiectes: ben bounde
unto the due obedience of theyz rules and ordinaunces.
Nat withstandyng: bycause þ souereynes done
beate the towme and vſe the place and persone of
our lord and ſauiont Ihesu: and muſte (as is ſayde
in the rule) render and yelde accounte for the subiec-
tes: therfore (I ſay) the subiectes (by onþe the obe-
dience of the rule and ordinaunces) muſte also be ob-
edient unto the souereynes. So that contrarie unto
to theyz preceptes and commaundementes: they no
thyng do/nat ſo moche as the leaſte thyng. If thi
natūrall chylde be bounde to be obedient unto the
natūrall parentes: moche moze bene the ſpirituall
chylzen unto the ſpirituall parentes bounde. So
moche moze I ſay: as the ſoule is aboue the body /
or the ſpirite aboue the fleſſhe. And the ſeculer ſub-
iectes bene bounde (by ſcripture) to be obedient unto
theyz ſeculer prynces and souereynes as they ſhulde
be obedient (ſayth ſaint Paule) unto our lord god
And Peter doth commaunde his diſciples to be ob-
edient unto theyz souereynes althoughe they were
vicious. Moche moze than ben religiouse persones
bounde to be obedient unto theyz souereynes that
ben good and vertuous/ ſpecially ſyþe (by ſolēne
wowe and profeſſion) they haue made promyſe ther
unto. But here done these great heretoyres: moche
deuide and deceyue the people. So they done ſay þe
Ego credo. J. W.

Ephesi. 6.
Colo. 5.

Ebre. 13.
1. Petri. 2.

The vi. Chapitre. fol. lxxi.
w^rytte also that (by the very same auctorit^y of saynt
Peter and Paule that we speake of) all maner of p^r
sones as well spirituall as tempozall shulde be obe
dient vnto the prophane and seculer p^rinces: and þ
none obedience is due vnto any persones of the spi
ritualle or clergie. For (they say) that none suche ob
edience was comauinded of the Apostles: but only
(as I sayd) vnto the tempozall p^rinces. And ouer
that they say that Ch^riste hym selfe was obediet in
his body and goodes vnto the Emperours deput^y
Pylate / Herode / and suche other that bothe recey
ued trespouse of Christ: and also in they^r court imaged
him. And Paule (say they) also appealed vnto the
Emperour that was a tempozall persone / and nat
vnto any spirituall iuge of þ clergie: wherfore they
conclude / there shulde be no suche obedience vnto
any spirituall persones. For (they saye) there bene
no spirituall persones but onely the seruautes of þ
dyuell. For the dyuell (say they) is a spirite & suche
as done call the selfe spirituall persones: ben of his
flocke and housholde. Howe muste we answere vn
to these thynges althoughe by digression. I praye
you of pacience / whiche surely I can nat well take
towarde them. For without feile / I haue great mer
ueyle of they^r madnes and of they^r presumptuous
falschede. And specially the metueylyous malice they
haue agayne the churche catholyke / and also of the
crafty laboures / and wylly wayes they take w^r seruets
studie to deceyue the symple and unlearned people.
They done flater the seculer p^rinces & exalte they^r
power: bycause they shulde defende them and they^r
heresye. And yet in the meane tymie they make them
no better than hechhen houndes. For they done com

The Pype,

A. III. that

Answere.

The thyrd parte. The syxt membre.

pare the Christiane prynces / vnto hethenprynces / þ
þy moste cruell tyranny dyd persecute and destroye
the ryghte feythe / yet (saye they) saynt Paule dyd com
maunde his discipules to be vnto these prynces obedi
diente / trouthe lase I in all theyr lawes that wete
nat contrarie vnto the feythe of Christe / whyle they
were vnder theyr tyranny and lordshippe / so bene
nowe many good christianes vnder þ Turke / vnto
whose lawes: they may & shulde be obedient (whyle
they lyue vnder hym) in all (as I sayd) that ben nat
contrarie vnto the feythe of Christe. And so dyd
Christe hym selfe pay þ tribute vnto the Emperour
nat of any duete as ryght: but as vnder theyr rule &
dominacion. Syr: say they: So may euery christi
ane prynce more reasonably take of his subiectes ob
edience. This saye I: is the laude they gyue vnto
theyr prynces / they wolde (I say) make them tyran
nes as the hethen houndes ben. And bycause Christ
wolde wylfully suffer tyranny and wronge both in
his goodes and body for the loue of man / & bycause
that his Apostles and many other holy men dyd in
lyke maner suffer for his loue: therfore wolde they
it shulde be lawfull for christiane prynces to do as þ
hethen houndes dyd. Saynt Paule made appella
cion vnto the Emperoure whan he was vnjustly
vered vnder the power of them that were subiectes
vnto the Emperour and hethen as he was. But
where done they rede that saynt Paule or any of þ
Apostles dyd appele from any christiane power vnto
a nother. Saynt Paule was discontent with his
discipules bycause that in theyr seculer causes they
wolde sue and pleade byforne the hethen iuges / and
that

that rather they wolde nat amonge them selfe chose
certeyne persones to be iudges in liche causes / and
those iuges shulde be of the mooste byle presones a-
monge them . So those he thought good yngouthe
to meddell with seculer causes / let all the heretikes
shewe: if euer any of the Apostles or any of theye
disciples in the fyre begynnyng of the churche : were
subjecte and vnder the obedience of any christiane
princes . But contrarie they shal synde that kynges
as soone as they were conuerted to Christes faythe
and baptizid and so christianes: they forthwith left
and put away they Dyademes and crownes : and
were subjectes vnto the clergie and vnder theye ob-
edience . And shal telp to conclude: they shall synde
by the order of all scripture as well in the olde testa-
ment as in the newe : that euermore the spirituall
parte of the people of god : had the gouernance and
rule of the temporall parte / and the temporall parte
in all thynges obedient vnto the spirituall . Christe
(as we sayd in the fyre parte of this werke) was
lorde of all his flocke / as well in temporall as spi-
rituallte / yet these heretikes say that Christe wolde
gyue no iugement betwene two bretherne þ stroue
for temporalltes / but asked who made hym iuge be-
twene them: And I saye agayne / they were none of
his flocke but whan his owne flocke byganne to
stryue for temporall power : he toke than quyclyp
the Iugement in hande and satisfied the parties .
The Apostles after Christes Ascencion: were the so-
vereynes of al christianes and toke & also requyred
of them due obedience / as well in temporalltes as
spiritualltes / whiche thyng dothe playnly appere

The Pype.

¶. iii. in.

Vt in legē
ad Matt.
Apostoli.

The thysde parte. The fyfte membre.
In Ipanis and his wyfe Saphira / that for the de-
fraudynge and deceipt of theyr temporall goodes:
Act. 5. A. were iuged (by saynt Peter) and suffred deathe.
Byd nat saint Paule committte the charge and go-
uernaunce of all the christiaues that he had conuect-
ted: unto Timothe / Tite / Appollo / and suche other
spirituall fathers / whome he had made bishopes /
prestes / and deacons / amonge them: Saynt Ignas-
tius also / that was disciple vnto the Apostles i his
epistles vnto the christiane people wypceth / that
they shulde nothyng do without the commaundement
condicte and counsayle of the prestes / oþers of
the diacons that were ordened theyr gouernourtes
and gyders. Foþher than to conclude. All maner
of christiane prynces / Emperoures / kynges / and
suche other temporall rulers of the people: done yet
vnto this daye in theyr consecracioncs and corona-
cions: receiue the auocacie of theyr power of the spi-
rituall parte of Christes churche / and done make so
lempne oþre of theyr obediencie thervnto. So that
euermore amonge the wel ordred people of god: the
temporall oþseculer persones: haue ben bounde vnto
the obediencie of the spirituall persones. And nat
contrarie as these fals heretikes: done slater the se-
culer prynces. Foþ the great heretyke Tyndall /
wrytethe in his Englysshe boke of obediencie: that
there is no spirituall parte in Christes churche / but
the dyuels lymmes. Foþ he sayth the dyuell is a spi-
rite / and all the spirituall parte is the flocke (saythe
he) of the dyuell. And I say thervnto that where he
sayth the dyuell is a spirite: he sayth trouthe / and I
graunt thervnto. Bus I saye agayne / that god is
also a spirite. The dyuell is an euell spirite / and god

god is the good spirite/ and maker and gouernour
lorde and maister of al good sptridges. And he crete
and made the dyuell : a good and gloriouſe spirite/
but he (as a fals apostata) made hym ſelue an yuell
spirite/ and dothe continuall the lorde and maister of
all apostatas/ of Tyndall (I ſaye) and of his mayſ-
ter Luther with all theyz disciples. And our lorde
god is also a spirite and a good spirite/ and the go-
uernour and gyder of his flocke as well ſpirituall
as temporall. For our ſaviour hathe made and or-
deced his churche lyke vnto hym ſelue in the ende of
the woldē as in the begynnyng he made fyfte the
hole woldē of two partes/ one ſpirituall and heuen-
ly. And the other bodily and perthly. In principio

Gene. i. A.

(sayth the scripture) creavit deus celum et terram.
God in the begynnyng/ hathe made heuen & perthe
Heuen is the ſpirituall parte / and the perthe is the
bodely and ſeculer parte. And yet bothe one and the
ſame ſelue woldē. The ſpirituall parte: was or-
dened of god to haue gouernaunce and dominacio
of the temporall parte / and the temporall parte : to
be duely obedient vnto the ſpirituall parte/ and nat
contrarie. Afterwarde he made an other leſſe woldē
that is to ſay his moſte louyng creature man / and
this leſſe woldē he made alſo of two partes/ a ſpiri-
tuall and temporall / a ſoule and a body and bothe
one man/ the ſoule to rule the body. And the body
to be obedient vnto the ſoule and nat contrarie.
Then made he the kynde of man alſo in two partes
or persones/ that was male and female and thole to
be one kynde and by lawfull coniunction to be one
fleshe/ the male neuertheles : to haue gouernaunce
of the female / and the female to be obedient vnto the
male

The thyde parte. The sytste membre.

male/that is the woman vnto the man and nat contrarie. yet forther after the fall of man by synne he made (for the redempcion and by enge agayne of man) a wonderfull creature vpon yecche/ an other newe Adā / and hym also of two partes/of god and man/and yet one Christe / that is to saye:one and þ selfe same persone. The godhed euer to haue dominacion of the manhed. And the manhed to be euer obedient vnto the godhed/and nat contrarie . After the same maner than / hathe our lord founed and ordened his churche/that is to saye : to be one and þ selfe same churche as he was and is one Christe ; yet the same churche to be of two partes/as Christe was of god and man/that is of the spiritualte / and of the temporalte. And so was the churche in þ olde testamēt as we haue shewed and in the newe lawe of Christes ordinaunce also/as of the Apostles and disciples as of the spiritualte:and of the other multitude of the people of all degres / p̄pnes / meane folkes/and poore folkes/men/women/and chyldre, And after the same order:hathe the people ben devyded also amonge all the infideles and heþen houndes/that is to saye:of luche persone as dyd minister vnto theyȝ goddes as spirituall persones / that dyd alway sacrifice for the other parte of temporall/and so ben yet amonge the turkes and al other infideles and heþen people/excepte onely that the order of obediene is transuersed and tourned/upsetdowne/ that is contrarie vnto the very christianite. For amonge them the temporall persones haue the dominacion and rule/and theyȝ spirituall parte is holde vnder and (by violence)kepte obedient vnto the temporall parte. And vnto this order of gentilite:done these

upsetdowne

these heretikes (by fals flattery) perswade the seuler
prynces and they; people/that is to say:to make the
infideles and hechen folkes rather than very christ
anes:in peruertryng the order of our lord god and
of our saviour Christe/and so despisynge & settyn
hym at nought. So he sayd vnto his Apostles and
nat vnto any seuler persones: Qui uos audit:me au
dit,et qui uos spernit:me spernit. Who so euer (sayth
he) dothe obey/or is obedient vnto you:is obedient
vnto me/and who so dothe despise you:doth despise
and set me at nought/it followeth nat therfore: that
alough the hechen prynces done requyre obedi
ence of they; spiritualte: þ christiane prynces shuld
or maye lawfully do in lyke maner of the clergie of
Christe/yet done these heretikes say: that the spirit
tuall as well as the temporall: muste in euery re
alme be obedient vnto the lawes of the same/& than
may the kyng or prynce requyre obediēce of al the.
Unto this I say/that(after the perfection of Chri
stes orde) no temporall lawe maye bynde any spitt
tuall persone/excepte it be graunted or ratified by a
decre of the Pope and his Cardinalles or by a ge
nerall counsell. And therfore these heretikes done
delude and deceyue vitterly all them that doth gyue
any credence vnto them. This haue we sayd as be
degressio: vnto Tyndalles englysshe boke/þ arche
heretike. Nowe than to retourne agayne vnto our
mater: I saye the subiectes of religion: bene more
streytely bounde vnto the obedience of they; soues
reygne:than other bene/because of they; bowe.
And yet nat onely bounde obedient vnto the selfe so
uereynes:but also vnto the seniores and officers ap
poited by þ souereynes accordige vnto þ ordinaunce &
custome

Luce. 10.

The theyde parte. The syste membre,
custome of the religion. For(as we sayd byfore)
the souereines done here the rowme and vse the per-
sons of our saviour Christ / that sayd vnto his dis-
ciples: Qui uos audit: me audit, et qui uos spernit: me
spernit. Who so herethe and obeyth you: dothe here
and obey me. And who so dothe despise you: dothe
despise me. All one than is it for the subiectz: to obey
or disobey the souereyne / and to be obidient or in ob-
edient vnto the officers and seniores appoited by
the souereynes (in theyz absence) to be obeyde. But
here haue I herde of some stowarde subiectes that
wolde say that somtyme: as well þ selfe souereynes
as theyz officers / done many tymes byd & comande
prohibitte or forbed without ryme or reason / & be-
yonde or aboue the power of the poore subiectz. And
also suche thynges as they wolde neuert do the selfe
byfore they were in towne. And often tymes done
they make as moche a do of a tryfle or a smale thing
as though he it were a great mater þ shulde destroye
the hole religion. Unto suche maner of persones:
saynt Paule dothe answeare. Who arte thou (saythe
he) that doest presume to iuge and condempne an o-
ther mans seruaunte? Of what perfection than is
that religious subiecte / that dothe nat onely iuge
an other mannes seruaunt: but also the seruant of
god / vsyng (as we sayd byfore) his towne and per-
son / and yet forthermore his owne souereine vnto
whome (by solempne howe and promyse) he is sub-
iecte. Saynt Jerome saythe we shulde iuge & sup-
pose euer þ best of our souereynes. And he wyll nat
i any wylle & so sait Bernarde sayth also: þ we shuld
iuge our souereynes / nor in any thyng murmure or
grudge agayne them / ne gladly suffer any other
so to

Auswerte.
Ro. 14. A.

Ad rusti.
monachū.
to. i. B.
De prece.
et dispens.

and in the st. Chapitre qd. fo. lxxvii.
so to do/but (in as moche as we maye) we shulde let
all suche grudges / and do what we can to appease
the parties . For if we murmur or grudge (say the
saynt Bernarde) with that thyng that is comauis-
ded vs / and thā begynne to iuge the souereyne ther
in : than done we lose all the myerte althoughe we
do accomylshe and fulfyll the comauement.

Hilarem dator em diligit deus . Our lord god saythe
saynt Paule) loueth that persone : that dothe with
good wyl and glad mynde his duete . For in the
deed done with murmur : is no pacifice but rather
a cloke & coloure of malice . Moche therfore shulde
the murmuringe persones drede and feare the sen-
tence and iugement of god gyuen vpon Marie sps,
ter vnto Moyses so; her murmurynge and grud-
gyng agayne hym that was her souereyne and spi-
rituall fathet . And sythe in holp scripture: many
great cominactions and chretes bene gyuen & made
vnto them that ben contrarious vnto theyr natural
parentes : moche more than shulde all psones feare
and dredre to be contrarious and disobedient vnto
theyr spirituall parentes and specially religiouse p-
sones vnto theyr bed; and souereynes / what so euer
they be/good or bad . For in nothyng it appertey-
neth vnto the subiecte: to be a iuge and to controll :
but rather to be iuged and to be controlled . The so-
ueraines haue great labours and done byde many
daungeres and iepartyes so; theyr subiectes . For
they ben often troubled and haue to do with many
thynges / and therfore maye they the rather be ouer-
sene and be negligent and forgetfull / it is a thyng
moche daungerous & of great difficulte : to inserue
and contente the myndes of many psones . And
never

Ibidem.

2. Co. 9. B.

Numeri,
12. C.

Deutro.
21. D.

Ca. 7.

Bernard
de precep.
et dispens.

The thyrd p[ar]te. The syr[ge]n membre.
never man: hathe alwaye contented the mynde of al
persones/no: nat christe hym selfe. The subiectes
therfore shuld i no wyse iuge/murmure/ ne grudge
agayne theyz souereynes / but rather (as the rule
sayth) haue compassion and pitie upon them and re-
ceyue bothe theyz commaundementes and prohibi-
tions : as they wolde receyue the byddynge or for-
byddynge of our lord god & saviour Jesu Christ
whose towme and place (as ofte is sayd) they done
bere and vse. But many religiouse persones: ben of
suche condicions as we rede of in vias patrum. A
disciple came unto an aged father to aske counsail
saynge. Father (sayd he) I haue sought many places
to fynde ones an abbotte or a souereyne after myn
owne herte and mynde. For if I coulde fynde (sayd
he) suche a father : I wolde be as obedient as any
disciple wherinto the good father sayd: that thyng
that you speke: is as moche to say in effecte: as that
you wolde be a souereyne your selfe and nat a disci-
ple. For if the souereyne were alway/af your mynde
thā shulde you rule and gouerne the souereyne and
nat the souereyne you. The chefe merite of obediece
is to perfourme the precepte of the souereyne in thos
thynges that bene contrarie to the mynde and wyl
of the subiecte. And for that ende & cause of mercyts
the subiecte in the obedience of p[ro]fession dothe gyve
frely from hym selfe all selfe and proper wyl/ so di-
rectly; þþ he mape never lawfully call it backe agayne
unto hym selfe/and if he do : than dothe he breke the
promise of his solempne p[ro]fession/ and also dothe
become a thefe or a robber of suche good as is not
his. For that thyng that any persone bath freely ga-
uen from hym selfe and hathe delþuered possession
there

The viij. Chapter. fol. lxvij.
therof: is nat his ne any thyng dothe moxe appet,
reyne vnto hym than if it had never ben his. But e,
very professed persone hathe so gauen from hym p
pet wyl: ergo it may never be his agayne / excepte
you wolle thynke that the souereyne myght gyue it
vnto hym agayne as a tempo; all gyfte maye be gy
uen: And that can nat ben in any wyse. fo; the pope
hym selfe can nat dispens with obediēce as he layth
in aduersitati. iij. De statu monacorum. Ca. Cum ad
monasterium. The more therefore the obediēce be cō
statte vnto the proper wyl of the subject: the more
thankfull is it and the moxe mercitorious. Thus
nowe haue we shewed: vnto whome obediēce is
due: that is to saye: nat onely vnto the souereynes:
but also vnto the seniores and officers blyngyng theyz
townes/and by them thervnto appoynted/pere there
was I asked what maner of persones myght law
fully take obediēce. And thervnto I said: that we
do here intreate onely of that obediēce þ is howed
and prompted by solempne p̄fession after oꝝ accoꝝ
dynge vnto some of the rules incorporate in þ lawe
and that obediēce: maye no persone take as soue
reyne: but such as ben electe and chosen by canonis
call election to be a hefe and souereyne of a couente
company oꝝ congregacion as bysshopes abbottes/
oꝝ priores with suche other of bothe the sexes/ if any
other persones done take suche obediēce: I thynk
it be taken by disp̄lacion/as I haue herde of some
misters of hospitales oꝝ almes houses. There ben
degrees of oþre particuler obediēces made vnto
sole sp̄cualer persones fo; theyz tyme oꝝ foꝝuer /
wherof: is nat our institutio oꝝ purpos here to in
treate.

De statu
monacorū
Cū admo .

Wherin

The thysде parte. The syghte membre.
Wherin / or in what maner of thynges: obediencie
is due. The. viii. Chapitte.

Act. 5. C.



Ere mape conuenientelij folowe; wherin and in what maner of thynges the subiectes ben bounde unto the sayd obedience. For (as we saw byforo) in suche thynges as ben contrarie unto the lawes of god or the ordinance of the churche: no subiectes may be obedient unto any souereyn. For scripture sayth. Magis est obediendum deo, q̄ homini bus. We muste rather obey god than man / or after þ moze breyer letter: obedience is moze due unto god than unto man. And also in suche thynges as the subiectes done knowe well: ben directly agayne the rule of theþ profession / shulde they nat lyghtly and gladly obey. Lyghtely I meane: wþout deliberacion and gladly: for selfe pleasure or comodite. For in suche pointes: the subiectes may stoppe and styr somewhat therat / but nat vitterly deney / ne euer shulde a subiecte saye I wþll nat. But rather lycete (after religious discipline) asked to speke: than (þ sobre wordes and meke reuerente byhaviour) to shewe the souereyne saynge. This thyng is contrarie unto our rule or ordinance / and yet nat with standyng: if the souereyne wþll nedely so continue in his comandement natwithstanding the knowleage and remembraunce of the rule: than muste the subiecte be obedient. Excepte alwaye those thinges that in the rule ben of suche weight and substance: þ wþtlyngly to breake them were mortall and deadly synne / for there is than no place of due obedience.

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In the other (as I sayd) the subiecte shalde be obedient/ althoughe he knewe well by good lecynge/ the soueraine dyd passe the power of the rule in that p̄cepte. So; many thynges bene conteyned in the rule: contrarie wherunto: the souerayne maye nat (without the demall offence of god) commaundē. And yet nevertheles if the souerayne (as I sayde) wyl nedely go forthe with all and kepe styl his auctorite of comaundement: than the subiecte is bounde to obey and folowe the p̄cepte. So; than is the charge in the souerayne a nothyng in the subiecte after suche knowledge had as we spake of. But in suche thynges as (after the mynde of the auctor & father of the rule) done semper to be sayd and comaundered vnder pena of deedly synne: the subiecte maye in no wylle be obedient unto the contrarie/ without the scropadry of that pena. Let vs put example of dothe/ in the rule of saint Augustyne. In the syrste Chapitre wherof whan he had moued and appoin- ted the discipiles of þ same rule vnto the loue of god & of the neigboure. Wherunto all chrisianes bene bounde) than dothe he forthwith intropne them by speciall p̄cepte to be of one wyl and one mynde / so; that was the cause (saythe he) why they were ga- dyd to gether in one house and one couent / and so; the effecte therof to be followed & proued: they shuld lyue all in comune/ and no persones to haue ne yel to name or call any thyng properly they; owne/ w̄ this p̄cept of the rule: may no soueraines i any wylle dispence ne comaunde the subiectes vnto the con- trarie. And if they dyd gyue any suche comaunde- mentes: the subiectes bene nat bounde to folowe m̄ so to be obedient therunto / but rather to withstande

The Pype.

D. i. small

Aug. Ca.
1. Regu.

The thyde parte. ¶ The syt membre,
in all they can with good religioun and a chyf
and byhauour / as they wold withstande dredly
damnable synne. And this I say nat without large
evident occasion. So many soueraines done con-
statie & many subjectes done more than wyllyngly
folowe the same / whiche is don in all monasteries
where the subjectes done receyue certeyne cellarie
or wages by pere. For (as semethe bnto me) that is
drectely nat onely agayne the rule: but also contra-
tie unto the determination of the churche. In the
said chapitre Cum ad monasteria, as afer shal more
playnly be shewed in the seconde mēbre of this pte
Wcre
4.Ca. Re.
Augusti.

be

The viii. Chapitre. fo. 168.

be obedient and to folowme the precepte: althoughe
they knewe well: it be contrarie vnto the rule. For
(as I sayd) they knowen nat þ cause of the precepte.
And therfore may they (with religiouse behauour)
put the charge & jeopardy of conscience vnto the so-
uereyne. For in all suche thynges as ben vnto þ sub-
iectes doulfull: the souereynes may discharge they
conscience wherfore (in myne opinion) they done best
to be obedient. For generally the subiectes ben bounde
vnto the obedience of the souereynes: in all thinges
lawfull and honeste. That is to say: in all thynges
that the souereynes may lawfully comande: and þ
ben honeste for bothe parties to be done. So that
ever the subiectes: haue a respecte vnto the order &
degree of them that haue power to comande them:
as if the priour or seniores do gyue a comandement/
and the abbot afterwarde gyue or byforre had gyuen
a contrarie comandement/ thā is the subiecte more
bounde to the comandement of the abbot/ and lyke
wyse of the þope/bpþshope/ordinaþ/ the bishourz
of the orders and suche other. So that euer þ moste
hyghe preceptor: be moste cheþly obserued. And let
this also be noted/ þ the subiecte is nat onely bounde
vnto the expresse comandement of the souereyne/ spo-
ken vnto the selfe subiecte: but also vnto the same þ
cepte knownen or perceyued by message or by wri-
tinge/by signe or token/ I speche this for some/suche
persones that wyll saye: I herde nat my souereyne
speke nor comandre any suche a precepte. For þ wyll
mynde/ and meanyngē of þ souereyne: is more to be
poundred and weyde: than the selfe wordes. And yet
hathe the souereyne no power of precepte ouer or
upon the priuate thoughtes of the subiecte no; of

Bernard
de precept
et dispens.
Antoni
pte. 3. ti. 6.
Ca. 12.

Antonius
2. pt. ti. 4.
Ca. 2. 55. 3.

The þype.

¶. 11. the

The thyde parte. The fyfte membre.

Idem. 3. pt.
t. 9. ca. 12.

the inwarde motions of the soule or mynde. And therfore if the souereyne wolde gyue any precepte vpon them: the subiecte is nat in recompayn of concience in the omission. But i all that done appeteime vnto the outwarde actes: the commaundement of houerayne is valent and hathe good strength and place. But here nowe some certaynes persones done put cases. What and if the souereynes wolde commaunde such thynges as were aboue our powre or that passed our letuyng and knowlge: we rede in hitas Patrum / that an auncient fater (for the profe onely of obedienc) commaunded his discipole to remoue a stone that was ouermoche for. xx. or xxx. men to haue stered. And the discipole mehelpys without grudge: dyd what he coulde/ labored soore and longe tyme therat and yet sped nothinge but seimed to be all without frute and all i wayne/ yet was nat his laboure laist / but rather moche feutfull and effectuous/bycance he had the metyre of obedienc whiche is no smale rewarde as after shall be shewed. And as vnto letuyng or knowlge: sait Bernardus sayd he preached better by the vertue of obedienc than euer he dyd by the studie of letuyng. The comune prouerbe is. Nihil difficile uolenti. Nothyng is ouer hard for the persone that is well wyllyng. A good remedie in suche case for the subiecte is to shewe vnto the souereyne (with meke and lowely behauour) the infirmitie and þ very pleynes of his inhabilitie/ and so truste vnto the discrecion of the souereyne. yet an other question. Spz (sayth some persone) what shulde I do: if the commaundement of my souereyne were vnto the recompayn of my lyf: Benat affayde man / haue a good sythe and sure trusste

Obiectio[n].

Answer. Narracio[n].

I lost

Obiectio[n].

Answer.

truste in our lord: And I dare promyse nothyng
 shall hurte you. For our laweour sayde hym selfe / þ
 the seytfull persone: Shulde (in his name) caste out
 and auoyde yuell spirtites / destrope serpentes / and
 dynke pouson without noyance or grefe / we rede
 in vitas patrum that a holp father sent forth a chylde
 to fetche water at a well / and the chylde had herde
 tell of a Lypnes that dyd moche hurte in those par-
 ties / and asked his fathur what he shulde do if the
 Lypnes came vpon hym . And he bad hym put his
 gyrdell about her necke / and brynghe her home with
 hym. And so he dyd in dede / by the vertue of obedi-
 ence . Saynt Maure (by the vertue of obediencie)
 came vpon the water at the commaundemente of
 saynt Benet his souereyne. God dothe euer helpe þ
 good wyllyng persones / I blyue therer is no soue-
 reyne unreasonabile / by wate therfore of seyned ercu-
 ses. For the wylle mansayth / that the slouthfull and
 yuell wyllyng persones: dothe cast many perylls / &
 put many doutes. yet haue I herde some aske a no-
 ther question. What sayþ (sayth he) if the comaunde-
 mence of the souereyne: were folyshe or els frutles
 and vnto the losse of my tyme. I saye / that amouge
 the olde fathers: some disciples (at the precepte of
 ther; souereynes) dyd knytte and vnknytthe the same
 sowre cyppe againe / some dyd wate a drye styckel
 obedience can neuer be fruteles / ne mispens of tyme
 oþ laboure / it bycometh nat a subiecte (as I sayd by
 fore) to iuge the mynde of the souereyne. yet some
 yrones ben nat so content / but done say. We thynke
 yersayþ: that it is best for the souereynes to consider
 the state of they; subiectes / what every persone may
 do / what they can do / and wher unto every persone

The Wyre,

D. iii. 18

Mar. 16 D.

Narracio.

Greg. li. 1.
diolog.
Ca.Prouer. 13.
et 26.
Obiection.

Answere.

Obiection.

Answeare,

**Bernard,
de precpt.
et dispens.**

Psal. 16.

Act. 14. D.

The thyngde parte, The syste membre,
is apte/disposed/and well wyllyng/ and ther after
to appoynt theyz comauidentes. That (saye I)
is as moche to meane: as that the soueraynes shulde
study and ymagyne: what the subiectes wolde do:
nat what they shulde do. And the subiectes shulde
spye out and chose wherin they wolde be obedient
or rather wherin they wolde appoynt þ soueraynes
to be obedient unto theyz wyl & appetites. The
mynde of them that entre religion: shulde nat be in
gyue order/to rule or to teache & counsayle / but rat-
her to be ordred/to be ruled/to be taught & counsay-
led. Take this therfore as a good rule of obedience
that is to be obedient in those thynges that ben unto
your owne pleasure: is lyttell meritorious / but to
be obedient in these thynges that ben harde labouri-
ous and peynfull and contrarious unto your owne
appetyte and desyre: is of hysghe mercye / and wox-
thy great thanke and rewarde. The prophete sayth
Propter uerba laborum tuorum: ego custodii vi-
duras. That is: for the rewarde lordes of thy wordes
and promyse: I haue kepte the harde wayes and na-
tural pathes of penance. And the apostle sayth
Per multas tribulaciones: oportet nos intrare in regi-
num celorum. We muste (sayth he) entre into þ kyng
Dome of heuen: by many troubles and peynes. In
the harde and greuous thynges/ than to be obedient
is (as we sayd) moste laudable and moste worthy
loue and fauoure. And yet the craggesion and bre-
kyng of them: is of leest peyne and punishmente.
And contrarie: in those thinges that ben lyght/easy
and pleasaunt to be done: þ obedience is (as we sayd)
of lesse rewarde. And the contempe of the: of moche
moze peyne and punyshemente. Let therfore al sub-
iectes

The viii. Chapitre. To .xxix.
settes bþware of contempte and despysinge of any
precepte þ comandemente of the souereyne be it
it never so lytell or semer never so lyght. So contem-
ppte is ever reperadry. And thus an ende of this
article that is to say wherin or in what thynges þ
subjectes shuld be obedient unto theyz souereynes.

Chole oþ bñder what forme or maner the sub-
jectes shulde be obedient unto theyz sou-
ereynes. The viii. Chapitre.

Mer nowe may folowe of þ forme
maner & byhauour of obedience &
of the degrees of þ same. Fyrst than
wesay that the obedience due unto
the souereyne muste in the subjecte
be true / seþthfull / playne / simple / &
unþeyned / nat coloured in any wylle
ne cloked. That obedience do I call true / playne / &
unþeyned / that is perfourmed and done / nat for fete
oþ flaterie / but after suche forme outwarde effect
as it is inwarde in the herte & mynde. For many þ
sones ben very obedient in goodly wordes / sayre &
faste promyses / & in Gentell & lowly bþhauour / but
whan it shulde come to passe in effecte & dede / theyz
obedience do the pue to be all in þ mouthe & lippes /
& never to haue sonke ne setled downe in the herte oþ
mynde. For nothyng is done at all. Of this maner
of obediece our saiuour doth shewe example in the
gospel of Matheu. Item (saith he) had ii. sones his
owne chylđre / he bad & comauided one of thē to go in
to his bþnþarde & labour there þ daye. And he sayd
plainly and platly / he wolde nat go / ne laboure any
thyng

Mattli
21. C.

The thypide parte. The systre membre.
thyngē/and yet afterwarde (when he remembred hi
selfe) he was sorry that he had so answered his father
and therupon he went into the bynarde and fulfyl
led the comandement of his father. The father tha
came unto the seconde sonne / and sayd unto hym / in
lyke maner that he shulde go into his bnyarde and
he (with good and gentel bphaiuour) said sy; I am
redy at your pleasure and nowe go forth with good
wyll/and yet he went nat at all. The systre pleyn
rebellion: semed inobedience / þer (in dede) it was
full good obedience. And the other that semeth p
fecte obedience onely in the mouthes / in outward
bphaiuour: was fals feyned flaterie / and in dede:
disobedience. That obedience than is playne / sim
ple / feyndfull / and unfeyned obedience: that is done
after and accō^rdlyngē unto the very munde and men
ynge of the souereyne / rather than after the tenur
of the wordes. So many persones wyll seeme to be
truely obedient / and yet vnder coloure therof: wyll
folowe theyr owne mynde and pleasure / and after
(for excuse) wyl other make interpr̄tacion of theyr
souereynes wordes: oþ els saye they vnderstode the
after that fowme / and all they do so seeme to be obe
dient / oþ (at the leest) nat to seeme inobedient. But
semynge oþ feyned obedience: shall a nother day: ap
pete openly before god / and there be proued none o
bedience / but rather worse than rebellious inobe
dience / we sayde before: be as thou semest / oþ els seeme
as thou arte. That obediēce also is playne and sim
ple obedience: that is done blountely with a herte
well meanyngē mynde without discusse of reason
and (in maner) without discretion / so that theobe
dience / do seeme an ydiote oþ a sole therin. Let the
true

Obedience

The. ix. Chapitte. fo. lxx.

true obedient subiecte (sayth saynt Bernards) be sole in obedience that he therby may be wyle i dede. Let all his discretion in obedience be suche: that he therin haue no maner of discretion. And let his wyt and wylisme be suche: that in obediēce: he haue no ther wytte nor wylisme. This nowe haue we sayd for the true/seythfull/ playne / and symplic maner of obedience.

Bernard.
de precept
et dispens.

¶ That obedience shulde be liberall and louyng.

The. ix. Chapitte.

An other good maner of obedience: is that it be done liberally & louyngly / with herty maner & affectiō of minde. For that liberall affection of that simple and blent obedience we speake of: doth? Ihe we/erprete/ and declare; the discrete indiscretion and the wylse foly o; folysheſſe of the same. For the subiecte that dothe his obediēce with liberall herte and affection: dothe make no discusſe ne reasonyng of the mater/ as other wyl that done say / what reason is here in: Who founde oure this fonde o; folyshe counsayll: who broughte up this goodly gyse. Howe came vp this comely custome: with ſuche other checkes o; taunts. Why Shuld I do this thyng: rather tha any other of the couete. Here ben myne eldetſ/ here ben my pongers. And yet am I dypuen for the & none els/ with many ſuche other murmuris and grudges whiche nothyng done bycome religiōus perſones. In these maner of perſones: loue lacketh/and liberall affectiō is abſente/ and charite (as they say) is out of towne. And that cauſeth them thus to diſcuſſe and reaſon with

The Pype.

p.i. them

quantite

Psel. 53.

Psal. 118.

i. Reg .3.

Deut. 12.
In fine.

The thyde parte. The syll thimbz.
them selfe so ferre : that in dede they beme without
or beyond all reason / and done pue them selfe bety
starke foles / for unto louyng & simple obediēce: no
thyng appeteyneth to iuge or discusse / the qualite
or quantite of the cōmaūdement / that is to say: whe-
ther it be vple or honeste / lyght or harde to be done /
but wþout any suche triall or rekenyng / without dis-
cretion or delibetacion / without wytte / wþsdom /
or consideracion: to be content & only to ponder & wey
that þ thyng is cōmaunded & therwith to enforce &
gyue diligence: with good fidelite & wþ libertall lou-
uyng herte to pfoutme & fulfyll þ same. The pphet
sayth. Volnaturie sacrificabo tibi. I wþll good lord
sayd he) do unto the sacrifice of obediēce / with a fre-
& redy wþll & with a glad herte & mynde / & in an o-
ther place. Paratus sum et non sū turbatus, ut custodis
am mandata tua. I am redy (lord) & no thyng trou-
bled ne greeued in that I am bounde to kepe thy cō-
maundementes. And Samuel the pphete / unto our
lord. Speke / sy / (sayd he) gyue thou lord / þ cōmā-
dement. for I am here thy seruant / present and re-
dy / to herken and to be obedient therunto. I do nat
desyre to appoynt the (good lord) what thou shalte
cōmaunde: but what so euer thou wylte cōmaunde
& byd me do: that wþll I (with all libertall loue and
moste hertly affectiō) be redy to folowe and to fulfyl
In the olde testament our lord sayd unto his peo-
ple. What I cōmaude you to do: that thyng do you
alone / and nother adde you any thyng therunto: ne
yet minishe any thyng therof. What seythfull per-
sonne: wþll aske or seke reason: why our lord god
wold gyue this cōmaundement or that: it no thyng
appeteyneth unto any creature: to discuss the wyl
and

The ix. Chapitre:

Io. lxix.

and pleasure of god. So; yet unto the subiecte: the wyl of the souerayne. But well dothe it bycome the to fulfyll (with liberall effecte and loue of herte) what so euer is comaunded as they; wyl & mynde/ and to go no farther. But this point of obedience is harde to be truely done and fulfylled of any persone excepte onely suche: as haue (by force and tenuente Study) made the soueraynes wyl to be they; owne wyl. And they; proper wyl: to be the soueraynes wyl. For all maner of personnes: done (gladly and with affection) folowe and fulfyll they; owne wyl. And therfore saint Bernarde sayth. That poynct of obedience call I the beste: whan the thynge that is comaunded is done with the same wyl & insuche manner & fourme: as it was comaunded. For unto suche subiectes: the comaunderement of the souerayne: is (as they say) meate and drynke/ that is to meane: a syn-
guler pleasure. So sayd out sauiour hym selfe.

Bernard
de precept
et dispens.

Io. 4. D.

Meus cibus est: ut faciam voluntatem eius qui misit me.
My meate and fode (sayd he) is to perfourme þ wyl
of hym that hath sende me into this wold. And
saint Bernarde againe. Those subiectes that done
sake meanes/ that the souerayne shulde comaunde
that thynge/ that were they; wyl and pleasure: done
bitterly decepue them selfe/ althoughe in theþ owne
opinion: they seme to kepe good obediēce. For they
ben nat in that thynge obediēt unto the þlace/ but rather the þlace unto the. Saynt Augustyne therfore
sayth. That minister seruāit/ or subiecte: do I call
þ best: þ doth nat desprie ne wyl / to herte comaunded
of þ souerain what he wold or hath pleasure i: but þ
rather hath good wyl & pleasure to do/ what so euer
þ souerayne doth speke or comande. This obediēce

Vt sup.

althoſt

Ll. confes.

The Pype,

P.ii. there

fralle
The thynde parte. The syste membre.
therfore that here is cal'd liberall / whan it is done
and perfourmed with due affectiō of herte & mynde
is of great and hyghe pfectiō and of synguler mer-
ryte. For (as the comune prouerbe sayth) loue hathe
no lacke / that is to meane: that true loue syndeth no
defautes / putte the no doutes / casteth no perilles / ne
maketh any excuses.

**C That obediance shulde be stronge / myghty / and
boldt. The x. Chapitre.**



On these premisises: dothe folowe an
other good ppyete of obediance. That
is to say: that very obediance shulde be
stronge / myghty and malty / and so cleare
without cowardnes: that with a bolde
sprite and without feete or dredē: it shulde dare to
presume: to interp̄yse and take in hande: thynges
of great perple and reopardy / thynges of great diffi-
culty and hardenes / thynges laborious and peyn-
full / and thynges vnto nature horriblie and abhom-
nable. And yet thynges sometyme for the stāte of
strengthe of the persones impossible. So dyd we
shewe byforē / of a disciple that (for obediance) dyd
soze laboure to remoue a stone that was impossible
to be moued or stirred: by a great multitude / and of
the yonge disciple that brought the Lyonelle vnto
his souereyne / and of hym also that entred into the
pyte of kokadylles. Saynt Bernarde saythe that
our sauouice Iesu loste his lyfe: bycause he woldē
not lose his obediance. And saynt Paule sayth: that
Christe was made continually obedient vnto death
And yet vnto the moche peynfull / and moche shame-

Bernarde.

Phillip.
2. A.

The xi. Chapitre. fo. lxxii.

full dethe of the crosse. This maner of obediencie: dothe nother stoppe ne spcke ne stumple at any let-
tynges/ne yet make any delaþ. For loue is as strog
as dethe. Wherof saynt Bernarde agayne sayth þu
to all religious persones. you haue(sayth he)put
your hande vnto strong & mighty thyngis/that is to
say:you haue enterpryzed & taken great thynges on
hande/or charged your selfe in great thynges: you
may nat therfore nowe playe þ cowardes/you may
nat saynt in your way/but nowe muste you playe þ
man/take good hertes & lusty cortage. Et sprate in
deo,et ipse faciet. And haue you good hope & trusste
in our lord/e he wyl helpe you/cõferte pou/streghþ
you/and perfourme pouȝ desyrie & peticion.

¶ Of the ornacie and garnyshe and of proufe of obediencie. The xi. Chapitre.



This sayd libertall and louyng obediencie: is
adourned/garnyshed/setsorth/ openlyþ she
wed & proued:by certeyne evidences / one
is/whan it is perfourmed and done with a glad &
cherefull countenaunce/with a myry and toyfull by-
haviour. Wherof saynt Bernarde sayth. Alsobye co-
tenaunce & cherefull/gentell and swete wordes/with
goodely religiouse bþhaviour:dothe myuelously
well garnyshe good obediencie. The wyse man doth
affirme the salme. In omni dato:hi illatem fac vultum
tuum. In every gyfte & good dede:let thy countenaunce
be glad & cherefull what so euer thou wyl do: let it
seeme to be done & so let it be w a good wyl and gl̄d
mynde. For(as saynt Ambroze sayth)The outw
þybehaviour:is(in maner)an euident shewe of obedi-
tacion of the newarde herte & mynde. Whan a

The Poppe.

Canti. 8B.

Bernard.

Psal. 36.

Bernard.

Eccl. 35.

p. ii.

lunyng

2. Co. 9. B.

Matth.
27. D.
Marc.
15. B.
Lu. 23. D.

Heb. 13. C.

The thyde parte. The sygth membre.
is don with a lowzinge countenaunce/a sourc chevys
with a lompy she lobe: it semethe to be done with an
yuell wyll. And so is it worthy lytel thauke or none
at al/but rather worthy blame & rebuke. So that I
may conclude that suche obediēce: is worse thā lost.
For it dothe nothyng please/but rather doth much
grieue & discontente the soueraynes. Saynt Paule
saythe/that our lord god dothe loue well the glad
& chyreful gyuer/that is to say: that god both accep-
tably and louyngly receyue the seruice of those per-
sones that done therp; duete with glad and cheefull
byhaviour. To do well with yuell wyll: is a thank-
les laboure. For so Symon in the passion of our
sautour: bare his crosse/constrained and compelled
thervnto / and (for that tyme therfore) deserued no
thanke. Saynt Haule therfore: dyd nat onely com-
maunde his discipiles to be obedient:but also he shew-
ed vnto them the fourme & maner howe to be obe-
dient and þ reason therof/sayng. Obedite prepositis
uestris, et subiacete eis. Ipsi enim peruigilant quasi ra-
cionem pro animabis uestris reddituri, ut cum gaudio
hoc faciat, et non gementes, hoc enim uobis non ex-
pedit. Be you obedient(sayth he)unto your souer-
aynes/and be you subdued as vnderlyng vnto thi.
For they done waytche and care take peyne and di-
ligence for you as to rendet and gyue accounte for
your soules. And therfore Do you that obediēce w/
gladnes and ioyfull maner/ and nat mucmuring &
grudgyng with an yuell wyll. For that maner of
obediēce: is nothyng expedient ne profitable vnto
you/but rather bothe your myerte and your labou-
reste. This hyllarie and cheeful maner dothe ther-
fore nat onely floryshe and garly garnishe obediē-

The.xii. Chapitre. fo. lxxviii.
ence:but also dothe proue in evident effecte:the libe
tall loue of the same obediencie.

CThat obediencie shulde also be done quicly/rede
ly and without stoppage. The.xii.

Chapitre.


Et is there an other bghauour / that
dothe moche declare and shewe very o
bedience to be libertall/louyng & hertly
and that is: whan obediencie is perfour
med and done/anone and forthwith af
ter the cōmaundement/quicly/hastely/redeley/ & with
out study or stoppage. The prophete saythe, In au
ditu auris obediuit mihi. He was obedient unto me
at the syze hearinge/that is to meane:that as soone
as he herde me speke:he was forthwith ready to ful
fyll my cōmaundement and byddynge. And the wyse
man saythe, Vidisti virū uelocem in opere suo. &c.
Whan so euer thou seest or doest perceyue a persone
quiche/redey/and deligēt in his workes: that persone
is worthy to wayte and to do seruice in the presence
of kinges/princes/or great estates. And the prophete
agayne, Paratus sum, et non sum turbatus, ut custodi
am mandata tua. I am alway ready(good lord sayth
he) and nothynge troubled to kepe thy cōmaunde
mentes. That quicnes(than) and that redynes: is
a sygne and token of good wyl/ and of a louynge
herte. And therfore is that seruice & obediencie:thāk
full & worthy fauour & rewarde. We rede in hitas
Patrum: of on holy fathercalled abotte Syluane/
which had xiit. disciples or subiectz: of þ which.xii.
one þ was named brother Marke: was more fauo

Psal. 17.

Pro. 22.D.

Psal. 118.

The pype,

p.1111. red

called
abbot

The thyrdre parte. The fyfte membre.
and beloued of his abbot: thā any of the other / wher
with they were all discontent & murmurēd & grude
ged moche therwith / whiche thyng whan the good
father knewe and perceyued: he studiēd howe to sa
tisfie the ſayd openly amone his other leſſons: þ
the ſubiecte that is moſte redy vnto obediēce: iſ e
uer moſte worthy the fauour & loue of the ſouereine
And on the morowe (to pue þ redynes of obediēce)
he knocked at thep; ſelles by order & caled euerþche
by his ppet name / but none of the came forth ne yet
gaue any anſwere. Then came he vnto the ſell of þ
ſayd Matke / and knocked at his doore and caled hi
by his name / and he foorthwith anſwered ſaynge fa
ther: and therwith he ſtarre foþthe in all haſte. And
the ſayd father / went into his ſell to ſe howe he was
occupied / and there he founde that he was wriþtyng
& at the call of his ſouereyne: had leſte the one halfe
of a letter vnmade / whiche wriþtyng he brought forth
vnto all the other bretherne: and ſhewed vnto them
the redynes of his obediēce: wherwith they were al
confounded / and mekely confeſſyng thep; owne de
faute were ſo ſatisfied / and graunted that (by good
reafon) he was moſte worthy to be fauoured. In o
ther ſtory ſhall we ſhewe you of our tyme. Of a bys
hope of England that vſed to call his ſeruaunt / by
theſe termes / one of you / as though he cared nat
whiche of them he had. And euer one pſone of ſmaile
reputacion (in comparison of other) was redy at
hande / and anſwered vnto that call. So in ſhorte
tyme a profttable office or ſye fell into the gyfte of
the bysſhope / & his counſell asked hym. Who ſhulde
haue that good office / and he ſayd / one of you / and
they named a pſone. Nay ſayd the bysſhope: what
ſhulde

The xiij. Chapitre. fol. lxxviiij.

Shulde one of you haue than? Whysyr sayd they he
is one of vs / well sayd he: one of you shall haue it / &
than he declared vnto them what he ment / that was
that the same ponge man: that ever was moste redy
at his sayd calyng: Shulde haue it. So doth appere
that quiche and redy obediencie: doth moche please
& content all maner of souereynes. And many psones
haue we (knownen for our tyme) that haue: for they
redy obediencie & due attendaunce ben promoted & fa-
uoured aboue & byforne many other: that els had ben
more worthy & more lyke to haue ben promoted. And
the obediencie or seruice þ is dueþ or fothfullþ done
(alhoughhe it be well done) yet doth lose moche fa-
uoure & chanke / because it maketh the souereynes
wery to se the subjectes go so slowly vnto worke.
For it semethe than to be done with puell wyll. And
it is a greue vnto a louyng soueraine / & a great dis-
conforte also: to se the subjectes (after the comande-
ment gauen) to stoppe & study therat / alhough they
wolde be aduysed / & so to stand & syt styl & eche loke
þpon other / as though they knewe nat vnto whome
he spake / or as though he one wolde that his felowe
shulde go forth byforne or rather thā he / or as though
they were afayde to go forthe / as were done in an
herde whan hunters ben aboue the. For than done
they stande in an hepe to gether / & one doth put an
other / to haue hym out byforne. This maner and bys-
hauour in obediencie dothe (as I sayd) moche greue
the souereynes. For it causeth them to thynde / that
they haue but lytell loue amounghe suche subjectes.
And contrarie the quynnes and redynnes of the obe-
diencie: is vned the souereynes / as an euident profe
of the loue of the subjectes / and dothe goodly and
galyng

The thyrd parte. The syxt membre,
gayly well gatynyshe thesayd liberall obediencie.
¶ That obediencie shulde be done with due reuer-
gence. The.xiii. Chapitre.

Bycometh also this louunge lady obe-
diencie: to be done with due reuerence: for
love without reverence: is shuldyshe or so-
lyshe. Chyldren lytell babes/ and innoc-
tis: done loue theyz mothers or nurses/ wþout any re-
uerence wþto them/ and so done ydiotis and innoc-
tis: done loue theyz governours or kepers. And reuerence
wþout loue: is mockery. for so done lordes or gen-
telmen reuerence wþto theyz seruantes in mockery
or scorne / and so dyd the Iues: unto our sautour
Christe. Shewde boyse and laddes: wþll also do
reuerence in mockery wþto theyz maysters. But
suche reuerence bycometh nat religiuous persones/
all theyz reuerence shulde come fro me loue of þ
herre/ and so shulde theyz due reuerence in every ob-
ediencie: shewe the mekenes of theyz myndes. for
whan obediencie is done boldely/ crudely/ and wþth-
out due reuerence: it is a signe of a proude and pþ-
sumptuous herre/ that shulde disdeyne to do that ob-
ediencie/ and that it is done of course or custome/ for
the duece and bonde of religion: rather than for the
loue of reuerent devocion. And therfore suche ma-
nere of subiectes: done thinke theyz obediencie moche
and of great pþpre/ and that they ben worthy: moch
praysle and thanke/ and also rewarde therfore/ but i-
þerby dede they ben worthy none at all/ for that reue-
rence is rather to be accounted as a flaterie than as
due reuerence/ and therfore is they haue any thanke
givyn

The. xiiij. Chapitre. fo. lxxv.
of rewarde for the same: that temporal thynges: shall
only be they; myghtes where the very louyng re-
uerence: that is copned unto obediencie as justice &
duete / and to auoyde the offence / peyne and punis-
hemente/that als they shulde haue: is moch
rewarded of god. For suche persones done nother
aske ne couerte any rewarde in this lyfe but rather
done say after the counsayle and doctrine of our sa-
uiour in the golpell. Where he sayth unto his disci-
ples. Cum feceritis omnia que precepimus vobis.
Dicite. Serui inutiles sumus. Quid debemus facere:
seimus. Ve enim nobis: si non fecerimus. That is:
when you haue done all manner of thyngis that were
comauanded you: say you (unto your selfe) we were
unprofitable seruautes. For we haue done nos-
thyng: but that was our duete. And we are beng
since shulde haue come unto vs: if we had nat done
it. Here is nowe thanke despred/ here is no wort
wards loked for: / onely these persones ben glad to
eschape peyne and displeaunce. And yet shall they
tredede haue moche byghe thanke and rewarde nat
onely of they; conseruynes here: but also of our lord
in blyss.

CThat obediencie muste be perseuerante.

Cone poit or proprieete apperteyninges
unto obediencie both remayneinge onely
as ornamenter or garnisshe: but also
as a full forme and pfection of thir holyn-
ture obediencie/that is to say: perfect
mettaunce / whiche is nat quylig required unto obedi-
dience

Luce. 17.

caſum
De pæni.
distin. 3.

ff 1.Cor.9D,

Matth.
10. C.

Matth.
22. D.

The thypde parte. The syſte membre,
dience: but also unto all maner obiectes: that shal
be rewarded of our loide god. For sayne Gregor
sayth. In casum bonum agitur: si ante uite terminum
deseratur. A good dede is hayne/bode/ & scuteleg
if it be leſte/guen ouer and nat continued: vnto the
lyues ende. What auyleth to ren feſt for þ glayue
a whyle / and than ſtoppe and ſtande or ſpecke in þ
way and come nat forthe vnto the goode & place
poynkted. Sic currite (saynt Paule sayth) ut compre-
hendatis. So ren you (sayth he) that you may wy-
& captche the game. And in the gospell our ſauour
sayth. Qui pſuerauerit uſq; in finem: ſic ſaluuſ erit:
Who ſo euer doth continue his good dede vnto
perfekte ende: he shall ſurely be a ſaued ſoule. Ma-
ny pſones done bygyn well but yet (as the com-
prouerbe ſaith) hote loue is fone colde / and therfore
þey þyngē nat well vnto a perfecte ende: þ thynge
that þey well byganne and with great ſeruice of
devotion. They ſay therfore in an other prouerbe
that ſoſte fyze: maketh ſweete malice. That is to mea-
ne: that euery þyngē that is done by good delibera-
cion: cometh vnto a good and profitable ende/wher-
of is yet an other Englyſhe prouerbe comune: loue
me lyttell (say they) and loue me longe. But here vnto
wyll ſome pſones ſay / that after the comande-
ment of the gospell we ſhulde loue god nat a lyttell
but rather as moche as is poſſible / with al the heire
all the ſoule / and all the mynde / that is to meane vnto
all the pouers of the ſoule / the membre / vnderſtan-
dyngē and wyll. But here muſt you vnder-
ſtande / that one þyngē maye be bothe lyttell and
moche in reſpecte of diuerſe other þynges. For
the hole þyngē in comparacione vnto the ſonne: is
þer

The. xiij. Chapitree. fo. lxxvi.
very lytell in quantyte shant the. viij. partie / & yet
in comparison unto the realme of Englannde : it is
very great . So that loue mape vnto some persone
some lytell that vnto an other semethe very moche .
So is it in þ loue of god . fo; that loue that semeth
vnto the very spirituall louer very lytell : is vnto
our lordes very moche / whan the selfe louer complay-
nethe moste þþm selfe bþcause he dothe nat loue
god / and doth sygh and mourne / and is very sorry þ
he can nat (as he saythe or wenethe) loue god / than
doth god exsteme and weþ that loue fo; very great /
so that the perseueraunce of that loue shal haue sure
rewarde / whete many other persones that done be-
gynne in great fetuoute and by lytell & lytell dorthe,
debaye: shall haue lytell thanke . So is it of obedi-
ence . fo; some wþll be very diligent and lowely at
the begynnyng / & done thynke they ben very good
obediences and done well kepe the bþddyng of þ
soueretene / and therþpon they ware bolde and done
bylde / they ben in the fauoure of the souerayne and
therof ben they ioyfull and glad / but whā i a whyle
after: they ware more dull and than ben chalenged
or rebuked: thā done they thynke and sometyme say
that all theyz diligence was lost / bþcause they haue
nosuche chāke as they loked fore / and so dorthe theyz
diligence debaye . But the very true obediēce / by
leue the or (at the leest) dȝedethe and ferethe that he
neuer dorthe his ducte / but that all he dorthe: is to ly-
tell / and he hathe no regarde in all his obediēce: un-
to the souerayne as for the selfe souerayne / nor vnto
the wþll / pleasure or displeasure of the souerayne /
but onely for god & so secondary vnto the souerayne
as bþyng the persone and bearynge the rowme of
god /

Propter
quod unū-
quodq; est:
illud magis
est .

J. called

The thyrdre partie. The syrte membre.
god. And therfore if the souerayn be ouersene and
be displeased without any iuste cause or reson: yet
doth nat the louynge subiecte: withdrawe any pte
of due obedience:lest he shulde displease god/as w/
drawyng from hym his due ryght. The trespes
therfore the lokynge and beholding vnto god/and
the consideracion of his euerlastyng rewarde:doth
cause the deuoute and religiouse subiectes (as well
in peyne and displeasure as in welch and pleasure)
to perseuer/continue and go forth euer stll in due
obedience. Perseuerance therfore is necessarie/w/
out whiche:all laboutes ben lost. Of this louynge
lady perseuerance: haue we translate a boke into
Englysshe of a good auctoure and great lerned ma-
cled Maphew:whiche boke you haue and may si-
therin more of this mater.

COf the benefytes/frutes/bauntage or auayle /&
profyttes of due obedience by ordet/and
synt of the syrte frute and profytte.

The xv. Chapitte.



We may conueniently folowe (as a
conclusion of obedience) what is the
effecte and ende of obedience/that is
what profitte and good the persones
shall haue or wypne by due obediencie
... And herevnto shall we vse the same
foundacion and grounde whiche is dweltse tymes re-
membrad in this werke/that is to say:that all the ob-
edience þ is done vnto the souerayn:is done prin-
cipally vnto our lord god/whose towme & place:
þey done beare & vse accordançyng vnto his owne sa-
yng

The. xv. Chapitre.

fo. lxxviii.

yngē in the gospele of Luke the. x. Chapitre. Qui
uos audit: me audit. &c. Who so ever is obedient vnto
you (sayth he vnto his Apostles) is obedient vnto
me: & who so dispiseth you: dispiseth me. There ben
diuersē frutes or p̄fytte whervnto we haue regard
& done make purision & care forē in this lyfe. But
we shall here (for oure purpose) name fourē onely/
that is to say/ the profytle of worldly goodes or subs-
tance/ whōut whiche we can nat lyue in this wōrldē
The secōde is: our selfe bodies/ wherby we set more
than by any goodes. The thyrde is the profytle of
fame & good name/ which is of duraunce: aboue both
the other: & therfore more noble/more p̄cious/and
more to be regarded and setby. The fourthe is: the
profytle of the soule/ that (without compacion) is a-
bove all the other: & moste to be cared & purised forē
We shall nowe begynne at the lowest & to ascende.
The fyfthe frute or p̄fytte (than) of obedience is the
welth & p̄spērite of this wōrldē/ which (by our lord
god) is (in diuersē places of scripture) promysed vnto
obedience/ as vnto plaache / whete our lordē sayth.
Wylde & dwell where I byd the: & I wyll be with þ
& I wyll blesse the & multiply thy goodes/ & I wyl
gyue the all these landes & possessions: whiche I p̄-
myself vnto thy father Abraham/bycause he was ob-
edient vnto my voyce & commāndement. And in
an other place he saythe vnto the chylđren of Israēl
by his seruānt Mōyses. If you be obedient vnto þ
voyce & comāndement of your lordē god/ you shal be
in honout/dignite & possessions: aboue al þ people
of this wōrldē / and haue many other commodities
whiche there done folwe by order. And althoughe
vnto religious p̄sones: this p̄fytte be: but of smale
weight

Luce. io.

1.

2.

3.

4.

Ge. 26. A.

Deu. 28. A.

The theypde parte. The sy;ste membre.
Weight & regarde: yet mistic they nedely haue they;
naturall fode and clothyng whiche thynges char-
tably ministred (accordynge unto the necessite of þ
persones) do the cause them to lyue more quietely / þ
to be the better content with they; estate and maner
of lyuyng. But (as we sayd byfore) the moste ob-
dient subiectes bene mosse fauoured of they; sou-
reynes: and therfore of good ryghte ben best serued
of all necessities: ergo due obedience is profitable
vnto the worldly parte/ whiche is the sy;st and leest
frute and profitte of obedience. But here some per-
sones wolde thynke/ that if þ soureynes do fauour
one more than a nother: they shulde than use parci-
lite/ whiche is to be auoide in religion. Unto this
we saye/ they ben nat parciall but as iustice requi-
rethe. For (as we conclude byfore) good reason vpi
that the moste obedient subiectes shulde be mosse
in fauoure with the soureynes. The wordes of
our saviour done confirme the same. Where he sayd
Vos amici mei estis: si fecerit is que precipio uobis.
you ben my dere & louyng stendes (saythe he) if you
(by due obedience) perfoureme and fulfyl what so e-
uer I byd and comande you. And by the same rea-
son dyd our saviour preferre in towme and office:
saynt Peter that was caled Symon/ whiche (by in-
terpretacion) is as moche to say as obedience. And
surely naturall parentes: done comunely fauoure
moste and preferre they; moste obedient chyldren.
And so done maysters and maystresses / lordes and
ladies amonge they; seruauntes: so folowethe that
obedience is profitable vnto the increase of
the worldly substance or goodes necel-
lary vnto our dayly lyuyng.

Objection.

Диагност.

Io. 15. B.

6

The. vii. Chapitre. fo. lxxviii.

¶ Of the seconde profytte o; frute of obediencie.

The. vi. Chapitre.



He seconde profitte wherunto manes
nature hathe regarde and care: is the
prospective / helthe and good state of þ
body to be preserued and kepte i good
helthe and longe lyfe / wherunto moch
auayleth obediencie. The holy scripture saþ. Ho^r
nora patrem tuum: et matrem tuam, ut longo uiuas te
pore, et bene sit tibi in terra. Do thou honoure and
reuerence unto thy father and unto thy mother / that
thou mayste be longe lyued / o; lyue a longe tyme / to
be in good state and helthe vpon yertþ / but byforþ
haue we proued: that due honoure can nat be with-
out due obediencie / they muste nedely go to goþet: ^{of ed}
ergo the same profytte is þymysed vnto both in lyke
But here some persones wþll say (þeraduentur) þ
this promple is made in scripture: vnto them that
(with due obediencie) done honoure unto theyz car-
nall parentes / that is to say: theyz fathers and mo-
thers (so; so that term parentes / doþe signifie in
one wþrde: boþe the father and mother) Wherunto
I say / that the þomple doþe more extende vnto þ
spiritual parentes / bycause they be so moche aboue
the other carnall parentes / as the soule is aboue the
body / and the spirit: aboue the fleshe. The wþse
man sayþe also in his prouerbes. Honoure thou
(sayþe he) with due obediencie thy lord þ and mayþ-
ter: and thou shalte (so; thy rewarde) be well at ease
and welþy. And in the same place. Be thou obedi-
ent (sayþe he) vnto my bþddynge and comande-
ment: and thy rewarde shalbe longe lyfe. The soule
The Pþpe.

Deut. 5. C.

Obiection.

Answer.

Pro. 7. A.

Ibidem.

¶. i. reynes

called
Eccles. 5. per
totum.

The thysde parte. The syxt membre.
reynes in religion: done beate the towme and the p
sonne of our lord: ergo all suche promyses done ex
tende vnto them. In the boke also caled, Ecclesiasti
cus/ben many commodities and profyttes set forth
and promyssed vnto the same purpose / whiche we
haue set forth at lengthe in a lytell worke that we
wrote vnto housholders and rulers / natwithstan
dynge we shall nat be grieved to set out the same a
gayne here. For here in is good auctorite for all the
commodities and profyttes that we haue byfore as
poynted/that is to say: of the goodes of the body/ of
the same/ and of the soule. I pray you therfore good
deuout reders note it wel. The Chapitre begineth
thus/as it is erponed by the churche. The chyldren
of sapience or of wylisme: bene the congregacion
or company of iuste and ryghtuous persones / and
the nacion: that is to say: the naturall disposition of
them: is obediencie and loue . you lounyng chyldren
therfore (say the he)berken you well the iugement
of your father/ and be you obedient therunto. And
so perfourme and worke the same: that you may be
the chyldren of saluacion. God hath ordened by the
honoure of the father: to be i the chyldren/ requiring
also & confirming in the: the iugement & obediencie
of the mother. Those persones that done loue godz
ben obedient vnto his comandemētes: shall (for they
reward) haue speciall grace to aske for geuenes for
theyr synnes past/ & to continue & kepe the selde for
those that ben to come/ & shalbe graciously herde in
theyr dayly prayars. And those persones that duely
done honoure theyr parentes: ben lyke (in spiritual
pulsion) vnto the that (for temporall pulsion) done
gether ryches & tresore vpon yerthe. Those y done

Quia non
i greco .

Audite .i.
obedite .

obediently honoure they; parentes: shall retoynce / &
 haue ioy and conforme: in they; owne chyldren. And
 shalbe graciously herde of god in all they; nede or
 trouble. The chyldren þ donz duely honoure they;
 parentes: shalbe longe lyued / or of longe lyfe. And
 the chylde þ is obedient unto the fathet: doth moch
 refresche & conforme the mother. And in lyke maner
 the chylde that is obedient unto the mother: dothe
 well content & please the fathet. Those chyldre that
 reuerently done feare and dñe our lord: done also
 duely honoure the þ parentes. And as bondmen or
 thralle psones done seruice unto they; lordes & mai-
 tress: so done they unto the that haue by gotten the in
 to this wolden / & such chyldre: wyl do they; seruice
 so bothe in worke & word / & w good & lowly byha-
 uour in all maner of pacieē. To (chyldre) unto thy
 parentes due honoure & reuerēce. And thy rewarde
 shalbe: þ blesynge of god & þ multiplicacion or in-
 crease of worldly goodes i this lyfe / & þ same blesing
 shall remayne & rest vpon þ for euermore. The bles-
 synge of the parent: dothe make þ heneritacie of þ
 chyldre: stedfast & staple / & cures of þ parent: doth
 rotewalt vnto pluche vp & destroy þ semeth to be
 moste surely souded & roted. Chylde: take neuert ple-
 sute ne pypde i þ rebuke of thy parent: for þ is nat
 thy worshipe ne praise / but rather thy cosulio shame
 & rebuke. For þ glorie & worshype of þ chylde: is of
 the honoure of the parent / & great shame is it unto þ
 chylde: that the parente be wþout honoure. Chylde:
 take good pacieē w the age of thy parent: & neuert
 displease them / greue them ne make them sorȝ in all
 they; lyfe. And if they seyle or faute in wyte or
 understandyng: forgyue them and take pacience

The pppe,

¶.ii. there

The thyrde parte. The syxte membre,
therwith/and never despisse them by þ comparison
of thyne owne strength/wytte/cōyngē or abilite.
For the cōsideracion / the petie or compassion that
the chylde hathe vpon the parentes: shall never be
forgotten. For thou shalte for the default of thy pa-
rentes(duely borne and suffred) haue great myrry-
and rewarde/þ in thy justice that is to say in doyng
thy duete(for euer y chylde is bounden vnto the pa-
rentes) thou shalte haue profytte and a place or dep-
ned in heuen/ and yet her e in the tyme of trouble or
nede shalt thou be remembred of god. And as thi
froste or yle in the cleesonne: so shall thy synnes be
molten and wasted. All this haue we translated out
of þ said thyrde Chapitre of Ecclesiasticus to shewe
the frutes and profyttes of obedience whiche sayd
Chapitre(after al doctourcs) speketh and meanth
all: of the spirituall parentes/as well as of the car-
nall parentes. And yet dothe folowe: in the same
Chapitre vnto the contrarie parte: howe great iu-
pardiþ it is to be obedient or disobedient vnto the pa-
rentes/ and what peyne and punisshements bylon-
geth thervnto/ that is to say: all contrarie vnto the
ijsayd profyttes/ þ he dothe conclude them in fewe
wordes/saynge thus. Quam male fame est: qui re-
linquit Patrem. Howe great shame and rebuke ap-
perceyneth vnto that persone that dothe forsake the
father and is rebellious and disobedient vnto the pa-
rent. This point is againe þ fame & good name/as
thoughe he sayd: moche shame and yuell name and
fame: dothe folowe suche persones. Then followeth
for the tesiue. And that chylde is cursed of god: þ
dothe displease/bere/trouble / and greue the patr.
The curse of god is contrarie vnto al the other stuy-
bes

The. xvii. Chapitre. fo. xx.
tes of obediēce, that is to say: the welth of the soule
of the body and of the goodes.

¶ Of the thyrdre frute or profytte of obediēce: fame/
good name/ honoure/ and worshype.

The. xviii. Chapitre.

Methoughē þ Chapitre byforē: be of it selfe
sufficient auctorite for all our purposed þ
fyttes: yet shall we neuertheles go forthe
with oure ordre i. and shewe nowe some
what of the thyrdre frute and profytte of obediēce
comyng therof/ whiche is fame and good name/ ho-
noure and worshype, it is a worshype in the worlde
to be of hyghe blode or of a roiall lynage or stocke.
But euery obedient person is of the stocke & kynne
of our saviour Christe, by his owne wordz. Who so
ever (saythe he) by due obediēce doth accomlyshe
and fulfylle in dede or werke: the wyl of my fater/
that persone is my fater and mother/ syster and bro-
ther. And agayne/ those ben my louers and frendes
that done (by due obediēce) what I comaunde the.
Our lord also promysed in the olde testament: ho-
noure and worshype vnto his people/ if they wolde
kepe due obediēce. Saynge if thou be obedient
vnto the boyce and byddyng of thy lord god: thou
shalt be promoted and exalted aboue all other nac-
tions. Our saviour in diuerse places sayd. Qui se hu-
miliat exaltabitur. The persone that kepereth a lowe
sayle and maketh hym selfe meke & blyle: shalbe exal-
ted and taken vp/ vnto honoure and dignite/ but hu-
militie is proued best by obediēce / ergo obediēce
is worthy laude/ prayse/ honoure/ and worshype.

The pype.

¶. iii. Euer

Matth.
12. in fine.
Marci.
3. D.
Luce. 8. C.
Io. 15. B.
Deut. 28.

Matth.
13. B.
Lu. 14. C.
et 18. C.

Prouer. 21.

laste
Marci.
14. D.

called
Grego. 2.
dia. Ca. 7.

The thyrdde partie. The fyfte membre,
Every vertue is worthy prayse. So laude & prayse
doth folowe vertue: as the shadowe in the sonne;
dothe folowe the body. Fame and good name: is of
laude & prayse. The wylle man sayth that victorie;
is worthy prayse. And the obedient person (saythe
he) may belse speke of victorp/and he hathe banquy
shed & gotten a great castell & sure holde: that hathe
ouercome hym selfe: whiche is done onely by obedi
ence. So without obedience: can no vertue be got
ne preserued & kepte. And without obedience: every
vertue is sone lost. So it lesteith no lenger than the
personne is obedient. Perfecte obediece: doth wryke
miracles. Forby his obedience saynt Peter went
vpon the water: as vpon the drye perthe or lande.
And saynt Maure that was disciple vnto saynt Be
nedicte/caled saynt Beneste: by obedience can hys
the water to recouer the chylde Placidus / that fell
into the ryuer. And many other great myracles ben
setforthe & shewed i vitas Patrum / & in many other
holy stories: that were done by holy obediece. Thi
name and fame wherof: dothe yet lestande continuall
& shall do so euer. So thā dothe folowe / y one of þ
frut; & pflyt; of due obedience: is fame & name.

¶ Of the fourthe frute or pfitte of obediece: that is
to say the welth of the soule. The. xviii. Chapitte.



We let vs se howe the welthe of the
soule cometh of due obedience. The
fyfth welth of the soule: is deliuerance
therof fro the state of damnaciō vnts
the state of grace / whiche is onely of
obedience vnto the holy sacraments.

Fyfth

Fyfte unto the sacrament of baptisme/and also unto
the sacrament of penaunce. And other great welth
unto the soule:is to be preserued/hepte/ & continued
in the same state of grace/whiche is onely by obedi-
ence. The wylc man sayth/ þe glone is blessed þ
is obedient unto þ comandement of god. And in an
other place. Qui custodit preceptum non experietur,
quicq̄ mali. The glone that is obedient unto the ro-
manement of our lord:shall never have experience
of euyll/but shalbe preserued & kepte from all sinne.
And our saviour in the gospell. Si manseritis in ser-
mone meo:ure discipuli mei eritis. &c. If you (say the
he) perseuer/continue / & bide in the obediēce of my
byddynge & comandement:thā shall you be my verþ
disciples/& you shall knowe the trouth of all thingz
& that trouthe:shall delyuer you frō all puell. And a
lytell after/he made an oþre & sayd. I acerteynne you
so;a true trouþer þ who so euer wyl be obedient in
kepyng of my comandement:Thal never haue expe-
rience of deth everlastynge. And whan we saye in
our pater noster. Fiat uoluntas tua sicut in celo et in
terra. Let thy wyl be done vpon yþrþ as it is in he-
uen/thā done we pray & make peticion soþ obediēce
for that saynge is as moche to meane: as though he
we said. Good lord our holy father that arte i heuen
we beseeche the graut vs the gyfte of due obedience/
þ(accorddynge unto our state) we may worke and p-
soutme thy wyl here vpon yþrþ:as (of thy Angels
& sayntz for thy state) it is pfourmed & wroght in he-
uen. For althoughe obedience be þ synguler gyft of
god & frely gþueþ:yet wyl he natwſtādig:þ we aske
it & make peticioþ or pray therfore. Wherunto we be
(of his holy sp̄itite exhorted & moued. And who so e-
uer

Pro. 29. C.

Eccl. 8.

Io. 8. D.

Ibidem. F.

August.

The thyrd parte. The syrte membre.
wyll inclyne/lyyne/and giue good eare and helpe
vnto the erhortacion of trouthe: shall surely posside
and haue it/and that wyll nat: can never haue it.
And if (by staptre or temptation) we fall into synne
nothyng maye recouer and deleuere vs: but onely
obedience vnto the holy sacramente of penaunce/or
bedience (than) is a great benefyce & profytte vnto
the soule. And yet whan the soule is (by penaunce)
reconsyled: nothyng may better appall and ga-
nysshe the soule with good vertues ne better kepe
noysisse the same therin: than obedience. For obe-
dience is nat onely the mother and begynner of all
vertues: but also it is the mures or noysisher / thi-
brynger vp and keper of all vertues. And obedi-
dothe also chase/put away / and quenche / or (at the
leest) dothe restrayne and rebate the assayles of our
thre pnyctuall enemies the dyuell/the wold/ & thi-
fleshe/ wherof the prophete saythe. In quo corrigit
adoscencior/viam suam? That is vnder the fountaine
of a question howe/wherin/or wherby shal þ fraud
yonge persone correcte and refourme or restrayne
his wapes and fraile disposicions: wherunto he an-
swered saynge. In custodiendo sermones tuos. In te
pynge thy byddynge/that is to saye by due obedie-
nce vnto thy comauementes. Obedience also
dothe cause in the soule and in the conscience of a per-
sonne: a mercuylous tranquilitate and reste of mynde
And in all scrupulosites/fetes/or doutes: obedience
dothe put þ conscience in moste hyghe surete/which
is no lytell conforte ne yessmale. profytte vnto the
soule. Wherof the prophete Esay saythe in the per-
sonne of our lord/ vnto the people. If thou(sayd he)
haddest ben obedient vnto my comauement and
byd

August.

1 menses

Psal. 118.
Adolescens

1 feb. 5

1 menses
Esay. 48.

The xix. Chapitre. So. xci.
ypdinge: thy peace / thy tranquilitate / thyne rase and
teſte: ſhoulde haue ben habouyd: as a floode or riuuer
In figure wherof: is ſayd in the Machabees / that
for the time of Symon: whiche (by interpretation)
is as moche to ſay: as due obedience / all the laude &
hacion of the Ihes was in great tranquilitate / teſte
and peace: thus is euident that obediēce is moche
profytale vnto the ſoule.

Machai 4.

C That by due obedience: large conjecture may be
had of the ſtate of the ſoule. The. xix. Chapitre.



Great ſinguler conforſte / proſytte and
pleaſure vnto al deuoute chriftianes / is
to knowe (at the leſt by conjecture) in
what caſe or ſtate of ſaluation: the ſoule
doth ſtanbe / whiche is best knownen by loue. For
who ſo is in charite: dwellethe in god / and god in
hym / but no perſone can loue god: excepſe he ſyſte
loue his neghboure. For ſaynt Iohannes ſayth he þ lo
ueth nat his neghboure: whome he may ſe & pceyue
þ his bodely ſyght: howe can he loue god whome
he can never ſo ſe ne pceyue: as though he mett / þ he
mpight nat loue god i any wylle / wout þ loue of his
neghboure. In this one thyng (ſayth he) we knowe
wel / þ we ben traſlate & chaunged fro deth vnto lyfe
bycauſe we done loue our brother. For who ſo euer
dothe nat loue: dwelleth and is drowned in deth /
by loue than muſte the ſtate of the ſoulz be knownen.
Who ſo euer dothe perceiue in conſcience: that he is
in charite with all perſones / and louethe all as hym
ſelfe and hateth none: he may hope and truſte well
that he louethe god. But nexte vnto god & our ſelfe

i. Io. 4. D.

i. Io. 3. C.

The Pype,

R. L. 108

Io. 8.

The thyrd parte. The fyfthe membre.
We ben moste bounde to loue our parentes/ specially
the spirituall patentess/ our soueraynes of religion
Due louynge obedienc unto whome: is a testunay-
tie of our loue and obedienc unto our lordre whom
towme they beare. For he sayd unto his disciples:
If you byde and continue in due obedienc & esch-
loue other: than shall you be in dede my discipless/
so knowe soz my discipless/ so is obedienc (than) pr-
fytable unto the soule.

¶ Of the small metyte and hyghe rewardes of obe-
dience. Thre. cc. Chapitre.



The finall metyte and hyghe rewardes
of obedienc: is grace in this lyfe pres-
ente/ and glorie in the lyfe to come.
For surely obedienc doth obteine him
muche grace and dothe also multiplie
the same. Super quem (say the our lordre) requiescat
spiritus meus, &c. Upon whome (sayth he) shall my
spiritre teste/ dwel/ byde and continue: but upon the
persones that is meke in spirite and obedient theraf-
ter. God is euer redy and present (by his gracie) to
helpe and conforte the persones obedient/ as dyd ap-
pete in saynt Petre whan he (at the byddyng of our
lordre) went upon the water. For althoughe (for his
feynt feythe) he byganne to synke and dwyne: yet
(for his obedienc) our lordre was redy to helpe him.
The same was also signified in the laddet that Ja-
cob saws wher unto our lordre was ioyned/ in token
that he wold euer be redy to helpe and conforte the
(by his gracie) that done take þ way and enterpryse
the rountey of obedienc/ whiche thynge Jacob fel-

Matth.

14. D.

Gene. 18.

The xx. Chapitre. fo. 111.
and perceyued in the werkynge of his soule: byfors
he sawe the outward token. And therfore he sayd
with great affection our lord is in this place: and
I knewe nothyng therof. Wherby dothe appere þ
god is euer present with the obedient persones: all
thoughe he be nat perceyued. Jacob also dyd se and
perceyue: that Angelles dyd ascende and descend
by that ladder whiche thyng both signifie: the ma-
nyfolde graces that our lord dothe dayly minister
(by his holy Angelles) vnto the persones obedient.
Our lord sayd also of hym selfe. Who so both loue
me (sayth he) wyl be obedient vnto my biddynge/
thereward wherof: doth folowe. And my fader of
heuen wyl loue hym: and we both wyl come vnto
hym or vnto his house (that is to say / into his soule)
And there wyl we make our mansion and dwelling
place with hym a good gyse / and moche confortable
vnto the soule I salute you. The metite of obedience
is so moche: that therof is sayd. Sola obedientia est: illud Qua-
que fidei meritum possidet. Sine qua infidelis: Quisq; si peccatum
quidetur. Obedience is that vertue: that alone alielandi, m. 10. l.
hath the metite of sythe: without whiche euer y^e p^r est repug-
sone is accounted & condemned as an infidele/or vñ-
fayful persone. And þþþher sayth. Preceptu dñi ius Psal. 81.
cidū. &c. The comandement of our lord is vnto þþ
soule obedient/ byghe and shewynge/ and dothe il-
lumine and gyue lyghte vnto the eyes and syghte
that is to meane: dothe teache the conscience to per-
ceyue the trouth in all doutes or erroures. For
the iugementes of our lord (as folowethe there)
bene (vnto the persones obedient) true in them
selfe / and so bene they shewed and bylued of the
sayd persones/ nothyng doutyng of che in any wyse
The p^rype.

Jo. 14. C.

Glosa sup:
Sola obedientia est: illud Qua-
que fidei meritum possidet. Sine qua infidelis: Quisq; si peccatum
quidetur. Obedience is that vertue: that alone alielandi, m. 10. l.
hath the metite of sythe: without whiche euer y^e p^r est repug-
sone is accounted & condemned as an infidele/or vñ-
fayful persone. And þþþher sayth. Preceptu dñi ius Psal. 81.

R.ii. but

Psal. 115.

August.

Ibidem.

Matth.
19. B.

Io. 5.

The thyde parte. The synte membre.
but unto them more despable, and pleasant / than
any cyches/syluer/golde/or precious stones. And
more I were & delectable unto the heate & soule of ha-
dient psones: tha is hony or suger unto the mouth
or palate. And therfore (sayth he) good lord/ thy lo-
uyng seruauntes done kepe thy comaundermentes
and in keppinge of them is moche mercye and moche
hyghe rewarde. And in an other place. Ideo dilexi
mandata tua super aurum et topasson. I haue ther-
fore (as a libertall obedienset) loued thy comaunder-
mentes aboue and moche more than any golde or
precious stones. And therfore haue I (with al due dili-
gence) ordred my selfe unto obedience. And therby
haue I hated and auoyded the way of wretchednes-
or all wyked wapes. Saynt Augustyne also sayth
that the more obedient one persone be (in this lyfe)
aboue a nother: the more large shalbe his mercye &
rewarde in pylse to come. And mortal me (saith he)
thal by thy mercye rewarde of obediēce: passe/ atteine
and come/ unto the immortalite of Angelles. And
(so to conclude)obedience doth open heuen gates/ &
dothe conuey and carry the obedient persones there
into. Soz without due obedience: can never man be
the chylde of saluacion/ ne entre the gates of heuen/
Our saviour to wytnes/ where he sayth. Si uis ad ui-
tam ingredi: serua mandata. If thou wilte entre into
the euerlastynge lyfe: kepe the comaundermentes/
whiche thyng is very obedience. And agayne.
Qui uerbum meum audit et credit ei qui misit me: hat-
bet uitam eternam. Who so euer is obedient unto my
comaundermente/ and gnueth credence or dothe by-
leue in hym that sente me into this wold: is nowe
in surete (soz the tyme) of euerlastynge lyfe. And
sayth

saynt Bernarde sayth that Chrise hym selfe is the
reward of obediencie. And to conclude the great comodites/ frutes/ profytes/ and hyghe mercye or re-
ward of obediencie. Saynt Augustyne sayth / that
in heue Halbe such a swetnes & pleasant felicite &
lyght or easynedes of obediece: betwene þ body &
þ soule: that they interchaungeable obediencie shall
be like to þ lyfe of that regne & of þ realme or kyng
dome. Wher unto he bynge vs that bought vs/ out
moste obedient lord and moste swete sauour Iesu
Chrise / & (in þ meane tyme) he graunt vs þ grace here
of such obediencie: as may tender & make vs his fol-
lowers in þ same hygh & most noble vertue. Amē.

Ahus you may pceyue (good deuout Christia-
nes) þ I had in mynde & purposed to haue
made here with an ende of this treatis/ so/ this me-
yre & borde or table of obediencie. Nat withstanding
so deynly came to mynde : þ lyghe I had spoken so
muche of the comodites/ frutes & profytes of this no-
ble vertue of obediece: it shulde be conuenient some-
what to shewe of the incōmodites & iepardes of þ con-
trarie vice/ þ is to say: inobediencie or disobedience.

COf the incōmodites and iepardes of inobediencie
or disobedience/ and syȝt of the defencion
therof. The. xi. Chapitre.



He philosopher sayth: that who so wylle
define/ determine / and declare a thyng
well what it is: must shewe and appoint
somwhat of the contrarie therunto. So
(as he sayth in a nother place) whan thynges contra-
rie: ben leyde or compared to gether: eueriche of the
The Pype.

R. iii. doth

ecce nos
reliquim
omnia.

Augusti.

*facilitate
redimes*

110

+ +

+ +

The thyrdde parte. The fyfth membre.
Doth appere þ more euident and cleare fo; the tother/
as whyte coloure leyde nere unto blacke doth seme
in it selfe moze whytte & also causeth the blacke to se
me moze blacke:than els they shulde do alone. And
pryde : is the better knownen by the declaracion of
mekenes. So is it of obedience & disobedience, fo;
as obedience:is an abnegacion & forsakynge of proper
wyll: subdued unto the wyll of a uoother persone
soueraine of religion(fo; we speke here of monasti
call obedience) whiche religious persones done p
fesse) so is in obedience or disobedience/ an election
or choyse and folowyng(in effecte)of proper wyll:
contrarie unto the promysse and bowe made in pro
fession/ let this be taken thus fo; the definicion/that
is to say:a determinacion or declaracion of the selfe
thyng/ what it is / and what is ment by that term
or name of obedience or inobedience and lykewyse
of all other thynges.

¶ Of the diuision or diuerse maners of inobedient
The. xxii. Chapitte.



called
sens
1.

His vice of inobedience or disobedience: may be in diuerse maners / one
waye inobedience may be impoper/ whiche may nat properly be caleld dis
obedience/but after o; accordyng v
to the commone opinion of the unlearned people/that
is:whan a subiecte (by reason·sence/ and ryght un
derstandinge/and by good letrnyng and auctorite)
dothe percepue that the souerayne doth comande/
that is contrarie unto the lawes of god o; the ordi
naunce of the churche/þā doth he vse o; rather doth
seme to vse in effecte his owne proper wyll / and so
wyll

The xxiiij. Chapitre.

To. .xvij.

wyll nat fulfylle the pcepte of the souereyn / that he
semeth nat to be obedient but rather stilly disobedi-
ent / howe be it he is nat so in dede. For (as I sayd
byforze) in such case : he is nat bounde to be obedient
but rather bounde vnto the contrarie. For (as the
Apostle Petre sayd) we ben more bounde to be obedi-
ent vnto god than vnto man. And therfore I sayd/
that this way is nat pperly disobedience. In other
way or maner of disobedience : is by negligence or
by forgetfulnes / as whan the subiecte is negligente
and doth forgette the pcepte of the souereine & yet is
sooy & discontent with hym selfe therfore. And this
is a veniall synne / in the lowest or leest degrēe of dis-
obedience. In other maner is by scrupulosity of con-
science / as whan the subiecte doth fete or dxe de in co-
science : that the pcepte is nat lawful & yet nat in cer-
teynce / & therfore wyll nat do the comauendemēte / so
is it a veniall synne euery way bycause of yerrout
in conscience. For if he shulde do the pcepte : he shuld
do agayn his conscience & that is euer syn / although
the conscience be erronious. And if he do nat the pre-
cepte than is it inobedience & so a veniall synne / by/
cause the subiecte is bounde to put away that errour
and scrupulosity both / & to be obedient vnto the so-
uereyne. For in all doutes : y subiecte is discharged
in coſcience : by y pcepte of the souereyne. In other
kynde or maner of disobediece : is by faulte / as whā
the subiecte doth knowe well & also doth remēbre &
hathe in mynde the pcepte & mater wherin he shuld
be obedient / and doth nat (in any wyse) despyle the
pcepte / but rather doth purpose & intende to accom-
plyshe & fulfyll y same / but yet whā y mater shulde
cōe to passe : cōe dulnes or slothfulnes / cōe faulte or

Act. S.E.

Nemo p
plex⁹ sim⁹
pliciter
uerū pro-
pria in cu-
ria potest
quis seip⁹
sum impli-
care diu⁹
Thomas
li. senten,

The pype,

R. IIII. carnall

The thyde parte. The fyfte membre,
carnall affection: doth let the perfouermynge therof
and so is the thyngē vndone & the p̄cept ouerpas-
me sed and broken. This maner of obediencē: may be
deedly synne or veniall / accordyng vnto the nature
of the p̄cepte. For if the nature of the p̄cept & of the
obediencē: be comauded & ordened by the churche or
by the statut̄ of þ rule or religion / to be kept vnder
peyne of deedly synne: than is þ disobedience therof
deedly synne / & els but veniall. And in lyke maner
is it of luche disobedience as is comitted & done by
obeyn passion or displeasure agayne the souereyne
wout full deliberation / & so (for that tyme) obediencē
is set by or leyde on parte. Whiche disobedience is
accordyng vnto the nature of the p̄cepte (as is sayd
byforē) deedly or venial offence. An other kynde yet
or maner of obediencē: is by ignoraunce / as whan y
subiecte knoweth nat the nature of the p̄cepte / that
he is boūde vnto luche obediencē. But this igno-
raunce: dothe nat hooly, or fully excuse. For as the ig-
noraunce of the lawes of god or of the churche dothe
nat excuse them that ben boūde to knowe the same
lawes: So in lyke maner / þ ignoraunce of the rules
& ordinaunces of the religion: doth nat excuse the re-
ligious persones that be bounde to knowe the and
ben professed to kepe the essensialles / accordyng vnto
them. yet nat withstandyng: the ignoraunce of þ
acte or dede that is forboden by the sayd lawes or or-
dinaunces: maye in great parte excuse / accordyng
(as is sayd) vnto the mater subiecte. Example of
bothe / If a professed brother of Syon: shulde eate
fleshe vpon a wannesdaye or a monke of the Char-
terhouse any tyme eate fleshe: & wolde put for they
excuse / that they knewe nat that they were bounde
vnto

wednesdaye

unto the contrarie: this ignorance shulde no thyng
or very lytell excuse them of the office: bpcause these
persones bene bounde to knowe theyz statutes and
ordinaunces. But nowe for the other parte. If the
same plones / the same day shulde fede vpon fleshe /
supposyng and byleuyng verely: it were fyssh
no fleshe (as we haue redde of diuers plones) than
(I saye) doth that ignorance excuse a great parte/
but yet nat fully in all/ excepte due setche with dili-
gence: were made byfor. Thus nowe doth appete/
that accordyng unto the mater subiecte: disobedience
or inobedience procedyng of ignorance: maye be
ventall or deedly synne. yet is there a nother kynde
or maner of disobedience or inobedience: whiche is
worse than all the other: þ is by obstinacie froward
wyll and presumpcion / as whan a persone doth kno
we well and also hathe good remembraunce of the
wyll and precepte / and yet natwithstandyng wyll
nat effecte folowe it ne do therafter. But somtyme
of very hyghe pypde and presumpcion of ppetſence
that is a folyshe trute and confidence of selfe pper
wytte / wylsedome / knowynge / or vnderstandinge:
wyll do his owne wyl and folowe his owne wapes
þ wyll nat here the reasons or lernyng of any other/
but rather so moche pferreth his owne iugement þ
doth condeimpne / despise / and set at nought al other
reasons / iugementes / and all coulaysles / þ yet for
ther the streyt comandement of his owne souereyn.
And so obstinately doth folowe his owne brygne.
These persones bene all blynde in herte and mynde
fro the whiche blyndenes: our mother holy churche
doth pray for her chyldren to be delyuered / saynge.
A cecitate cordis libera nos domine. That is to say:

Good

Bernard.
sup canti.

Matth.
s. E.
Marc.
g. C.

Phillip.
s. D.

The thyzde parte. The fyfte membre,
Good lord delyuet all christianes from the blynd-
nes of herte. For who is more blynde:than he that
wyll nat se? And who is more folyshe:than he that
wyll nat ferne ne gyue credence? And yet ben such
persones comunely moste presuptuous / most bolde
and malaparte. For(as the proverbe sayth) none is
so bolde as blynde bayarde. For what can be more
hyghe prespcion & more malaparte boldnes(sayth
saynt Bernard) than that one synguler persone in
a congregacion or company: shulde alowe and ob-
stinately or stify prefette his pperience/his owne
proper wytte/wyldome or reason: his owne proper
opinion & iugement: aboue and byfore all other per-
sones: proper sence: is called the eye or lyght of the
olde man that is enemie vnto almyghty god. And
also doth slauder the selfe persone & doth cause hym
to take and to gyue many occasiōs/and therfore (af-
ter the couisayle of the holy gospell) it shulde be dig-
ged out & cast away. Proper wyll: is whan a persone
doth(as is sayd byfore) knowe well & also hath wel
in remembraunce:the pmyse and bonde of this pfecti-
on/and yet despysyng the same or careles therof:
wyll (by deliberacion) do the contrarie whiche thing
caused alway other of faylte/or els of very obstina-
cy and dyuelyshe stowardnes. For be negligencie
is never comited this maner of disobedience. But
by faylte many tymes is the persone drawen & in ma-
ner compelled by yuell custome:to do contrarie vnto
his owne knowlege / and contrarie vnto proper
conscience as by al the synnes of the flesche/glotony
sloth/and lecherie. For the gloton dothe so make a
god of his bely: y he doth in effecte rather displeas
god wyttyngly:than his wombe or bely. Of this

folie

The xxiiij. Chapitre. fo. xciij.

sozre: bene suche religiōus p̄fsones / as well done
knowe and remēbre: but lytel done regarde or force
for theyz rules and ordinaūces: to eate and drynke z
feade/out of due tyme or due place / and suche meas-
tes or drynkes: as be prohibite and forboden / z yet
some worse than these that done so excede therin: þ
I shulde be ashamed or abashed to speake or w̄ritte
therof. Slothe also dothe worke moche yuell i this
mater/in suche persones as done moze loue z chose
rather the easē and pleasure of the body : thā the ho-
noure of god/ we haue herde of religiōus persones:
that bene moche dull and slothfull to ryse z to come
to the deuine seruice and vnto the other reguler ob-
seruaunces of theyz religion / z some done gyue thē
selfe vnto worldy dispōztes and games moche vns-
religiōus z done fle z auoyde laboures. And done
delyte z take pleasure i seculer cōpany/ z there kepe
dalliaūce in clateryng z talkyng/ hearyng z tellyng
of tales in suche pastymes/ whiche I call losetymes
worse than mere ydlenes. Custome in whiche thyng-
es: dothe draue the vnto ppet wyll cōtrarie vnto
all cōmaūdementes/ z so doth bryngē the vnto diso-
bedience. The fleshe is nat behynde w̄ occasion vnto
this malady of ppet wyll/in suche persones that
well done knowe z remēbre theyz bonde of chastite/
and yet for lacke of due garde of chescenes/bensone
elecie and drawnen to folowe the occasions of the cō-
trarie: so that nother counsayle ne cōmaundemente
can cause them to leue theyz proper wyll and plea-
sure therin/ althoughe they be in right great jeopardy
of naufrage z w̄zacke of chastite / of the whiche ma-
ter we shall speake moze large hereafter in the pro-
per place/ and lyke wyse of wylfull pouerte/ whiche

*senses
reected*

*+
tac*

1. Petri. 5.
B. C.

The theyrde parte. The syngende membre,
Whiche (by apper wyll) the woxide doth soze assape.
And as vnto the gosly enemie: he neuer slepeth / but
moste diligently cōpasleth about sekynge to synde
whome he may deuoure. Some he doth assayse by
sodeyne passions of impatience / and some by subtyl
enue. But the moste depe daunger of proper wyll:
is in them that ben blowen vp and bolne by pryde/
and brought vnto suche obstinacie and peruersi
frowarde mynde: that contrarie nat onely vnto cou
sayle or cōmaundenient: but also vnto theyr own
caeson vnderstandinge and iugement / of very cul
sed herte / and dyuelys he peruersite and shreudnes:
wyll folowe theyr owne way and proper wyll or re
ther theyr frowarde fantasye & so wyllyn gly & wil
tyngly done deney / refuse / and disdeyne or despise
cōmaundement of the souereyne. And make playz
disputacion for the defense of theyr sayd fantasie and
comyng/reenne so ferre therin: þ they fall nat onely
vnto false erroutes: but also vnto pleyne heresies/
and so stify done clyue and sticke by thē: that they
wyll rather forsake the hole churche of Christe: tha
to be overcome and gyue ouer theyr proper opinion
and this I call the woxide kynde of disobedience.

¶ Of the leopardes and paynfull metites and re
wardes of disobedience or inobedience.
The xxxiii. Chapitre.



¶ Shewe vnto you the leopardes and inc
modites of this great malady & myschief
of inobedience: we shall vsle the same ma
ner that we vsed in shewynge the frutes & profitable
cōmois

The xxxiiii. Chapitre. fo. xviii.

cōmodites of holy obediēce / begynnynge at the in
cōmodites of the worldly substance. And than of the
body & so so; the vnto the same and name / and laste
vnto the soule. And generally to speake of all we
may say / that if you note well the great cōmodites
of obediēce: you may conclude the contrarie vpon
disobediēce. For of the cōmodites worldly that
ben shewed byfoze of þ scripture i the boke of Deu-
tronomy / whete ben syȝte promyſed many bene-
dictions: vnto obediēce. Forþwith doth folowe
of disobedience thus. If thou wylt nat be obediente
vnto the preceptes and ceremonies of thy lordē and
kepe them truely / this maledictiōs and curses shall
lyght vpon the. Thou shalt be accursed in the cite / &
cursed in the felde. Thy batne and coyne shalbe ac-
cursed and all thyne other goodes and substance.
The frute of thy wombe shalbe accursed & the frute
of thy lande. And al the herdes of thy beastes and al
the flockes of thy shepe. Thou shalt be cursed in go-
yng iwarde / and accursed in goyng ouwarde.
Thus doth appere: that disobedience doth nat only
deprive religiōus persones of all the cōmodites þ,
myſed vnto obediēce: but also doth bryng & bynde
them vnto the contrarie incōmodites. For as the
monasteries: whete due obedieēce is kepte: done þ/
perce with plentie in all maner of commodities that
done appeteyne vnto theyz worldly goodes & sub-
stance: so in lyke maner vnto the contrarie partie/
whete is inobediēce or disobedience: the monas-
teries done dekay / fall vnto ruine & pouertel as dyd þ
chylđren of Israel for theyz disobedience as dothe
appere i diuerse places of scripture. Saul the fyſt
kyng of Israel / for his inobediēce: lost his realme
and

Deu. 28.A.

Ibidem. B.

+ ge

+ ge

d5.ii

Secular

The shewde pachte. The fyfte membre,
and regne and his heyses also for evre / whereby we
maye reasonably conjecture: that the tyme and da-
bye of such monasteries as doye fall and come into
an abbey (as they saye) vnto a graunge: is the very
punishment of obediencie. For whā comunely the
subjectes done rebelle/conuice and make parties/
gaine the souereynes / and than done seke mayni-
naunce of synguler persones or hyghe powers: tha
is obediencie lost and the substance and goodes of
the monasterie: done come to cayche that cayche
may/eueryche to folowe his owne p̄sonal wyl/gitt
what he can/and vse it as he wyl/so al cometh vnto
nought. For as a wylē learned man sayth. Concordia
parue res crescunt. Discordia autem maxime dilabu-
tur. That is: by concorde/vnite/agremēt and peac-
male or a fewe worldly goodes: shall increace and
growe vnto great ryches. And contrarie by discorde
and debate:great substāce shalbe sparuled & com-
all vnto nought. Our saviour dothe confirme thi-
same in the gospell saynge. Omne regnum in se de-
sum desolabitur. Ifs hole realme be deuided and at
debate in hymselfe: it shall sone be desolate & come
vnto destrucciō. Thus doth appere the incomodite
of disobedience as vnto the goodes of the woldē.
But (as wesayd) the body is of more pryse & more
to be regarded than the woldē/and yet the incomo-
dite of disobedience therunto is shewed in diuers
places of scripture. Adam and Eve were punished
in they bodies for they inobedience. And Māri
syster vnto Moses and vnto Iaron: for her rebel-
lion: was stynken fodeynly with the plague of lepro-
sy. Pestilence and other peynes were also appoynted
in the olde lawe: for disobedience. Where is sayd. If thou

Marcl.

2. B.

Mar. 3. D.

Lu. 11. B.

Gene. 4.

Numeri.

11. C.

Deu. 28. B.

thou be disobedient: our lord wyl sende unto the hunger / thirst / and penury in al thy workes / and he wyl also tayne ther unto pestilence & he wyl stryke the withnedenes / with feires or ares hote and cold / and with canctes and corrupte eytes and he wyl in fure and chase the with many mischeues. The heuen ouer the shalbe as stife as brass / and the yer the under thy fote: lyke unto yren or Steele. And in stede of chouces: god wyl reyne dust / and in stede of dewe: shall come downe ashies. And thou shalt fal and die byfor the thynge enemites / and thy carcas shalbe leste upon the felde for meate unto brydes & bestes / thou shalt be strykē with byles and boytches / with scabbes and pockes / with incurable yche or ake. Thou shalte be maled and madde furious & blynde. And euer full of rebuke and oppression. And no man shall helpe / confortte or succure the. The iugement also of bodily dethe: was gyuen for disobedience. Who so euer (saith holy scripture) doth ware sorroude / that he wyl nat be obedient unto the comandement of the preest that for þ tym þ minister and do seruice unto our lord: let that man (by the deccre of the iuge) be put unto dethe. And in an other place: who so wyl be contacious unto the brydynge (sayde our lord unto Iosue) and wyl nat be obedient unto all the comandementes: that I shall comande by thy mouthe: let hym be put to dethe. Here ben nowe many great incommodites that done come unto the body for disobedience. And yet bycause (as is sayd) fame and good name: is more precious than the body / we shall set forthe some incommodites that done come unto þ fame by inobedience. Saynt Augustyn sayth that some peynymes & iudeles haue wylfully suffred.

Deu. 17B.

Iosue.1.D.
107De.ci. del
li.1.Ca.

The theyrde parte. The fyfte membre.
sufficed beth rather thā they wolde lose oþer hund
oþ hyndre they; good name and fame / to be founde
false oþ unseþchfull of they; promyse. But every re
ligious persone:hathe (by solempne bowe) promy
sed obedience/ergo disobedience in breakynge that
promyse doth render them infamous. For it taketh
away/oþ (at the leest) soze hurtethe and mapmeth
name and fame:in many diuerse maners. For it di
clareth and proueþ the inobediente religious per
sones:theues/robbers/and lyers. Fyfte they ben
theues/because they stele that thyng and take hyn
to they; owne hys:that is nat they;s / but that doth
apperteine unto a noþer psone that is to say:they;
proper wyll:whiche bylongeth unto the souereyn
And whan they openly done deney the precepte of þ
souereyne:than ben they robbers. And in that they
breke they; bowe and promyse:they ben lyers/false
and infamous / and so bene they chyldren unto the
dysuell. For he is a lyer and the fathur therof,
To be a lepre: is nat onely a hurtte unto the body
but also a great blotte unto the fame of any psone al
thoughe it were in a kyng oþ hyghe estate. But
saynt Bernarde sayth / that in the soule and mynd
of euery persone inobedient:is a double lepre/that
is to say:proper wyll. And proper sence oþ pper cou
saille. Bothe ben lepres(sayth he)and of the wroght
maner and moſte perilous lepries. And yet is pro
per counsell oþ proper sens(sayth he)the moze ioy
dous lepre / because it lyeth and lurketh priue and
secrete in the soule and the moze it doth habounde
is multiplied therin:the rather doth it and moze de
pely deceyue the ſelue persone. For pper sence doth
cause all maner of persones to flande well in them
owys

In sermo.
de lepra
Naaman.

The xxxiii. Chapter. For C.
owne fauoure / and in theyr owne consecre to be ver
y wylle and excellent / and to approue them selfe in
all thynges. And to haue (as saynt Paule saythe) a
great zeale / but without ryght knowlege. And ther
fore done they folowe obstinately theyr owne blyn
denes and errores. And wyll nat leyne folowe ne
gyue credence vnto any counsell. Ro. 10. A.
Well and bene pussed vp with pryde in theyr owne
vanite / so that they ben pleased and done reiolyse in
them selfe. And in theyr owne syght and estimacion
or supposition: they ben great folkes synguler excel
lent in all maner of vertues. And therfore done they
disdeyne / and set at nought all other glories as dyd
the proude Pharisay vnto the poore Publicane.

Ind so ben they ignorant of the iustice of god set
hinge forthe and folowyng theyr owne iustice and
folyshe fantasy. Lu. 18. B.
(as I sayd i the lawe of the churche) more huryght
wylle / and concarie vnto iustice: than that any one
persone shulde so ferre folowe his owne seunce / pper
couzell and mynde: that he wyll nat byleue ne gyue
credence vnto them that of auctorite ben moze wylle
and moze devely & better letned. Ro. 10. A.
But suchemanner
of persones (saith the same lawe) ben letned by some
fantasticall blyndnes or darkenes: to haue y know
lege of the trouth: and therfore done they nat resorte
ne leyne vnto any couzell or auctorite / but only vnto
themselue. And therfore ben they (of good iustice &
ryght) made the maystres of errores / bycause they
wolde nat be the disciples of trouth. Wherfore holy
saynt Bernarde dothe counsell his frindes sayng.
De you well ware (sayth he) that you begynne nat
to haboude i your owne sence / ne to haue ouermoch

The pype,

S. i. cons

Leo Papa
24. q. 3.
Quid aut
inquis.
Ibidem.

De precep.
et bispons.

pestilencie

i. Re. 15.

Iesu
Ex speclo
spūaliū. 3.
p. Ca. 9.

Eccr. 18.

The thypode parte. The syph membre,
confidence and trusse in your owne wyt/ies: yadue
ture whan you done issue/folowe & seke for lyght &
true knowlege: you (by the mocke & deceipt of the dy-
uell your enemy) do stumble and fall into derthenes
and erroures. For as nothyng is more necessarie
for religiouse persones in they begynnyng than to
humble or meke simplicite o; simplitenes & also bapsh,
full grauite: So is nothing more perillous or more
pestilencie payson: tha is pperience / selfe trusse
proper counsell. For those done bittely destroye all
good religion and done pur the persones in state
in reopardy of euclasyng dampnacion by disobe-
dience. For disobedience is in scripture compared unto
to idolatrie. Quasi peccatum ariolandis est repugnare.
et quasi scelus idolatrie: nolle acquiscere. That
is: To repugne & withstande the comauement of
god: is lyke unto the synne of wychettaste. And nat
to haue wyl to be obedient: is lyke unto the great
mischefe of ydolatrie/ where þ glose therupon sayth
that every persone disobedient: is condemned and
accounted as an infidele o; seyntles persone. So þ
hetre cometh in the fourth maner of thynges comodite of
obedience/ that is unto the soule. For nothyng doth
(in a religiouse persone) more depely displease our
lorde: than dothe the disobedience of proper wyl.

þe any thyng dothe make hym more in fauour &
familiere frende unto the godly enemy, þeþer
dothe any thyng in this lyfe: more nay and hurtis
the selfe religiouse persone. For as obedience doth
make the religiouse persone: the louynge seruante of
our lorde: so dothe inobedience make hym familiere
frende and felowe unto the dyuell. The wyse man
therfore dothe counsayle saynge. Folowe thou not
thy

thy concupiscess and despyses / and be nat thou glad
to be tounned and counsayled unto thy misordered
proper wyll. For if thou satissie and folowe thyne
owne mynde in the concupiscesses and inordinate
desyses therof: it shall cause and bryngethe to be vn
to thyne enemies cōferte & pleasure. And also bryng
the out of the grace and fauour nat onely of me: but
also of god. For sayth Bernarde sayth of our lord
and saviour he that so moche loued obediencie / that
he wolde rather lose his lyfe: than lacke obediencie: /
he (sayth he) wyll nat loue ne shewe his familiarite /
ne gracious fauoure vnto the persone inobedient.
Proper wyll therefore (saythe he) is a great puell / a
griuous thyng. Wherethit causeth the to lose the me
rites of all thyne owne good wōrkes o; dedis. So þ
unto the: Shall they be nother good ne þfitable. He
then what shall þysse o; auapple unto the inobedient
þwylfull religiouse persones: all they; pauerre / all
they; penury / nedevies and lacke of pleasures / also
of manþ thyngs necessarie. What shall auapple they;
scapte custody & garde of chastite / by fastynge wat
thyng / harde weryng of garmentes & harde leyng
what shall auapple they; disciplines & corrections /
they; silence and solitary lyfe / they; great and conti
nuall laboures & pepnes / & all the holy ceremonies
& obseruaunces of religion. What (I say) shall these
thynges auapple & þysse: if the gsones do folowe &
use they; proper wyll. Surely nothyng shall they þysse
at all as unto the myrie of euerlastynge lyfe but all
worse than losse. For saynt Gregorij sayth / it is full
like that those gsones ben partieles of þ graces & be
nethes of our lord: þ ben nat obediēt unto his wyl
but rather unto they; ownē stoward minde. Which

Sup. Can.

Ibidem.

medieval

Grego.

The Pype.

S. iij. thyng

The thyrd parte of The ynglymbe.
thyng out loyde doth shew by his proprete. **E**say.
Se (as the he) amonge peple failes labours & pep-
ples: your owne proper wylt is fonde / I synde your
proper wylt amonge all your wokes / whiche doth
cause disobedience. **O**f all the creatures that ever
god made: none done sheme to be disobedience / but
twyne alone that is to say: The dyuell and the ful-
full man. Wherfore good reason wylt that as the dy-
uell is in hatred of all folkes / And cursed & banned
yuell Spoken of / and abhorred of all creatures: so
shulde the persones disobedient be compared & hol-
ned unto hym / and taken of account as his serua-
tes/ felawes / and chyldren / let therfore y frowarde
hettes that be bent unto disobedience byware. **F**or
the dyuell by disobedience was cast out of heuen,
For where (by nature of his creation) he was bound
to be obedient unto the wyl of his loude and maker
he (by election of proper wyl) was disobedient / and
so nat onely loste that pleasant place of blesse wher-
he was: but also toke possessiō as heretance every
lastynge in the pyte of perdition / there to remayne
in wo and peyne perpetually woulde without endes/
whiche peyne of disobedience is in so moche y may
to be dred: y in hym it is unrecuerable / can never
be forgyuen ne yet abated or easid / bycause it was
done by deliberate obſtracie and frowardnes.
For althoonghe our kyngly father Adam and Eve:
were put out of paradyſe for disobedience and so dyb-
laynt and wounde all theyz lyngage: yet was ther
lynne recoverable / bycause it was done of freplites
by deceipte / but yet notwithstandinge / it myght ne-
ver be recovered: but onely by obedience / that was
the iustice of god. **F**or (as saynt Paulis saythe) light

The xxiij. Chapitre. fo. C.ii.
as by the disobedience of one man; many were made
sinnes: so by his obediēce of one man: many were made
juste and ryghtwysse þouȝtis/that was by our lord
and saviour Jesu. Note here well howe we disobediē-
ence dyd departe the creatures from theyȝ creatour
and maker/so that (as semeth) excommunicacion and
exile doþe folowþe disobedieſce as a dñe penaþe thereto.
The fyfte Angel (by curse) was departed fro
our lord for disobedience. Our lord dyd curse the
hole yereþe. for the disobedience of our fyfte pat̄er-
us. Cain was dampned for disobedieſce / and Cam
the sonne of Noe/ was curſed by name i his sonne Ca-
nan for disobedience and lacke of due honoure and
successe unto his father. The chylde that rebelled
and curſed his parents : was by the lawe for his
disobedience: put to deþe/ and also accursed. And
in another place. Curſed be that persone that wþll
not hþde and rest by due obediēce; in the coman-
dement of this lawe / and that wþll not perfourme
the same in wþke and dede. And yet agayne was
sayd unto the people. If you wþll nat kepe the com-
maundement of god and be obediēt/ all these curſes
shall lyght vpon you. you shalbe curſed in þ townē
and curſed in the felde / & so forth as is sayd byforē
in this same Chapitre of the scripture whiche is the
xxviii. Chapitre of Deuteronomy þen seþor the ma-
ny mo puniſhemēntes shanefull / and peynfull for
disobedieſce whiche ben horriblie and dyedfull for a
christiane to here of. And so moche more terrible &
fisful ben they vnto christianes: þycause þ among
that people they were carnall/bodely/ and temporall/
but vnto christianes:they ben spirituall and perpe-
tual curſes. And saȝt Paul semeth to declare the
The xviij. Chapitre. fo. C.ii. 85

Ge, 9, D.

**Levi.20B.
Deu.27D.**

Deu. 28, A.

169ere also. ii

I am sed

2. Cor. 10.

B.

11. q. 3. ab-
sit. et 25. q.
2. Si quis.

De precep.
et bispons.

Leui. 19.

The thynde parte. The sytthe membre.
as excommunicate and accouerte that ben disobediente/
Capnge. In promptu habentes uicti omnem inobedi-
enciam. &c. We ben ready (sayth he) to reuenge all in-
obedience whan we se pour obediēce accomplit her
and fulfylled. The Canon oʒ comune lawe also (by
playne decrete and determinacion of þ churche) doth
she we the persones inobedient to be accouerte. By
ware therfore good deuout religiōus psones of all
disobedience/ and specially by contēmpte. For sayn
Bernarde Sarth/ that the contēmpt of obediēce: is
alwaye dampnable in those thynges þ ben ordened
by the rules & comauanded by the prelates to be kept
under pena of deedly sinne. For ieuety lawe: some
thynges ben to be regarded as appretayning unto
precepte oʒ comauandement & some thynges as unto
monicion oʒ warnginge. In the olde lawe the x. com-
maundementes/ were all to be regarded as preceptes
& so to be kept. And likewyse in the newe lawe ben
the xii. articles of our feyght yet in þ olde lawe were
monicions/warnginges oʒ couisayles/as/Coram cano
capite: consurge, et honora personam senis. That is:
byfor a hore hed: araye oʒ stande up / þ is to meane
whan aged psones done come unto presence: araye
and gyue them rowme and place. And do honour
and due reverence unto thynē elders and betters.
That was a monicion of þ olde lawe, and so in the
newe lawe ben the couisayles of þ gospelles. Among
the decrees and lawes of the churche: many ben mo-
ritorie and as couisayles and many preceptes/ and
playne comauandementes. So in lyke maner: some
thyngs in religiōe ben ordened (by þ holy fathers)
in theþ rules & constitutions: to be kept as preceptes
under pena of deedly sinne. And some as monicions
oʒ couisayles under pena of deall synne/oʒ under

The xxxiii. Chapitre. To. C. iii.
punyce of certayne punisshement; assigned or appoin-
ted they; capitoliaues notwithstanding concept
is alway to be fered & auoyded. So sait Augustyne
sayth (as is put in a canon or commune lawe) that no
synne is so veniall: but if a persone take pleasure ther
in/ & do it by concept that is despysynge the lawe) it
may be made criminall / where some persone: done
take this terme criminall: so deedly sine/but I am
nat of þ opinion. So a veniall synne: can never be
deedly of it selfe whiche persone or circumstānce
yet may þ contēmpt be deedly synne/in a thynge that
were no synne at all / as to crede upon two strawes
metesse. Howe be it saynt Augustyne in þ saydo
texte: Doche nat cap mortall or deedly/but criminal.
And soþþ i þ same place: is þ selfe terme or worde
criminal: declared nat to signifie alway deedly sine/
but rather somtyme veniall. And somtyme it doth signi-
fie & betoken such synne as semeth unto þ lawe woz
þy opē penāce or punisshement. And þ i case: myght
fortune unto a persone whout any synne deedly or ve-
niall/pet (say I) let every religiouse persone bywate
contēmpt of the leest ceremonie þ bylongethe unto
religionat only of disobediece. The wylle man sayth
in his proverbes. Those persone þ done forsake and
care nat for the lawe: done prayse & holde wþ them þ
ben disobediece. And those þ done kepe þ lawe be hed
led & inflamed agayne the / but those þ done kepe þ
lawe & be obediece: those ben wylle. And who so ever
done decline and put awaye they; eates and hea-
synge from the lawe and wyl take no heede therbi-
to: they; prayer shalbe execrable/that is to say: hor-
rible/abominable and lothsome. And saynt Au-
gustyne saythe / that who so ever is contrarious
unto

Distr. 25.
unum. 4.
Crimints.

Ibidem.

Pro. 28. A.

Ibidem. B.

Augusti.

Last ch

Matth.
12. D.
Marc.
3. D.
Luce. 8. D.

anobid

Gene. 3.
Anaboli

Land
Gene. 4.
Anaboli

The thypde partie. Nowe by the syngl membre,
Unto the comandementes of god or of the sonnes myng
Doth nat deserve to haue that he shal and deserveth
In prayre. But the true obediencer is alwaye obla
ued and euer herde graciouly & accoyned of Christ
hym selfe: than only as his seruante to stondre but
also as his brother. Spelle / & motherdowm to dethem
soye obediencies and amende and the disobedience,

Contrafacie oþ shorte recouert oþ rehuse of the pun
isches by order of scripture. The xxiiij. Chapitre. Item oþ q[uod] u[er]o
easuris oþ no[n] q[uod] s[ecundu]m oþ illis in summe on shal
that al religiouse persones: shalde the
rather loue the excellent vertue of obe
diencie / and the more ferre by dyng hale
and abho[re]n oþ boththes abominable
synne of disobedience oþ disobe dience
we haue here set to the aþpeue oþ shopt

Epiloge / recapitulacion oþ recouerte of the sayd in
comodites oþ punishment and peynfull rewardes
of disobedience after the vyer of scripture: & fynde
than we maye begynne at the ex ample of the fynde
Angell Lucifer that (by disobedience) loste the
pleasant place of hevens blesse / and whan therby
the peynfull pitte of hell chere to temayne for ever
in wo and pena / in shame and rebuke perpetuall.
The ex ample also / of our fynde p[ri]estes Adam & Eue
that (by the same vice) loste the possession of para
dyse / and wher they were in possesstion neare to
deye ne suffred disease: and in moste byghe honours
end dignite: they fell into the misery of all maner of
sicknes and of the infarnous unto the daye of dom
and (excepte the redēption of our lawtore) Damned



The xxxiiij. Chapitre. fo. Cxlii.

ned for euert. Capn also theyz eldest sonne lost the cō-
tre of his nativite and by the company and pre-
sence of his parentes / outlawed and put to fayght
as a renegate every where in shame and rebuke / in
continuall feare and drede of his lyfe / and at the last
ayne in his body / and dampned in soule for euert /
and all that came of hym / by whose syn: al þ woldē
was drownēd except. vīii. persones. And yet after þ
distruktion / flode one of those. vīii. persones (by
disobedience in dishonourē and vntreuerence of his
father) fell vñþe vengeance in hym and his. for
the presumption of disobedience in byldyng of the
towre of Babylone: the people were deuided vnto
diverse tonges. And all they fell into ydolatrie and
forsoke our lordē god: excepte Abrahā and his wylfe
and Lot and his / whome our lordē calde frome a-
mong the other people / and put them into the lande
of hebreue. And yet of al the chyldren that Abraham
had: none dyd folowe our lordē (by theyz fathers
wyses) in obediēce: but Isaac alone. The great
nes of Sodome and Gomorze wþ other: dyd synke
þy disobedience. And Lottes wylfe was tourned into
salt stōne. The eldest sonne of Isaac was cast out
of the fauoure of god for disobedience. For whan
he knewe the pleasure and wyl of his father: he dyd
wylfully therē agaynst. And the chyldren of Jacob
had great trouble and sojourne for disobedieēce. The
disobedience of hynge Phatæo: was punished by
many plages. And many punishmentes bene set
forth vnto the chyldren of Israel for disobedience.
In one daye were slayne of them by theyz owne bry-
therne. xxxiiij. thousande men. Payne of deth was as-
signed vnto the prestes: if (after theyz consecration)

The Wyppē.

C. i. they

Gene. 7.

Ge. 9. D. to A.
Gen 11. B.

Ge. 12. A.

Gene. 19.

Gen. 28. B.
Ibid. 44.
Ex. 7. et
aliis.
Exodi. 21.
Exo. 32. F.
Leui. 8 G.

Leu. 10 A.

Leui. 17.

Ibidē. 18.

**Ibidē. 19.
et 20.**

**Numeri.
1. G.**

Nu. 4. B.

**Ibi. 9. B.
Ibi. 11. A.**

Ibidē. G.

Nu. 12. D.

The thirde parte. The fyfe membre,
they went forth among the people whin : vñ. dapes,
Nadab & Abiu / þ childzē of Iaron (for) disobedience
were sodenly stryken vnto deth with fyfe from he-
uen. The comune people that of theyz owne auto-
rite / without the prestes: wolde take vpon thē to do
sacrifice / or to make oblacions : were cursed of god
for theyz inobedience. And like wyse of thē / þ contrary
vnto the comandement of god wolde abuse them
selfe in þ synne of the fleshe with suche persones as
there were prohibite & forboden. These persones also
that misuse theyz bodies in the synne of the fleshe /
contrarie vnto nature: ben cursed / and so bene they þ
done lepne & folowe wychecrafte & charmes by diso-
bedience. Payne of deth was appoynted vnto them
that (by disobedience) dyd approche or come neare vnto
the tabernacle of testimonie in the olde lawe: ex-
cepte onely the tribe of Leuit. None other persones
shulde touche ne yet curiously loke vpon the vessell
des ne vpon the ornamentes & apparell of the sanctu-
arie: vnder payne of deth for theyz disobedience. If
any persones also (by disobedience) wolde nat kepe
the feste of Esther / accordyng vnto the comandement
they shulde be excommunicate and accursed. And the
fyfe of the vngraunce and wrathe of our lordre de-
scoped many of the people / that (by disobedience)
murmured and grudged with the laboures that he
had assinged & appointed them. And of thē that (by
cōcupisance and gloutonous despze to eate fleshe)
dyd murmur agayne the Manna & heauenly meat
of goddes sending: many were slayne by the plague
of god. And Marie the syster of Moyles for her in-
obedience : was stryken and made lepre and sor-
mayned ,vñ. dapes as accursed out of all the other
comy

company. All the chyldren of Israel that came out
of Egypce/excepte tweyne: deyed in wyldernes for
theyr disobediece. That soule(sayth our lord)that
(by p;yd & disobedience) doth breake & despise his
comandement: shall perishe and be loste. Dathan
and Abiron (for disobedience) dyd synke into hell/
with all theyr housholde and substance and fyre etc.
heuen destroyed Choré & all his company. Those p-
sones that wolde nat be obediēt: dueiy to pay theyr
tythes: were iuged by our lord unto deth. Mōyses
and Aaron the great seruauntes of god: for theyr in-
obedience: lost the great honoure of the ledyng and
bruyng of the chyldren of Israel into the lande of
yphestie. And for inobedience: our lord seide amōg
the chyldren of Israel venemous serpentes that de-
stroyed and slew many of the people. And in a nos-
ther place our lord comauanded Mōyses to hange
in the prynces of the people agayne the sonne. And
thūnd thousande were slayne also for disobedience.
Mōyses shewed unto the people that if they wolde
be disobedient whā they shuld come unto the lande
of yphestie: they shulde be shortly destroyed and come
unto nought. If you kepe true obediēce(sayth our
lord) you shall haue benediction and blessing and
if you be disobediente: you shall haue contrarie
malediction and curse/and throughout all the boke
of Deuteronome: benycuraylous thretes or thre-
tynges of our lord: set forthe unto the breakers of
obediēce. And after the deth of Mōyses: all the
people dyd bynde them selfe vnder peyne of deth:
to be obediēce unto Josue / whome our lord had
appoynted to be in the steede of Mōyses: as they
were bindē Mōyses. And sone after for the
The pppe,

Ibi. 14. D.

Ibi. 15. E.

Ibi. 16. E.

Nu. 18. D.

Ibi. 20. B.

Nu. 21. B.

Ibi. 25. B.

Deu. 4 D.

et S.D. et

Ibi. 11. D.

Iosue. 1 D.

C. vii. viii.

The thyde parte. The sytse membre.

Iosue. 7.
p totum.

Iosue.
22. B.

Ibidē. 23.

D. et 24.

Judi. 2. D.
et 3. B. et
4. A. et 6.
A.

Judi. 8. B.

Ibidē. 10.
B. et 13. A.
Ibi. 20. G.
1. Reg. 2.
et 4. C.

Ibi. 5. A.
et 9. et 10.

1. Re. 11. D.

Ibi. 12. D.

disobedience of one man: the chyldren of Israell were sore disconfytte of theyr enemies / put to flyght and many slayne / and that man him selfe after stoned to deathe with his wyfe and all his housholde and goddes. In a nother place is shewed wherethe chyldren of Israell were gadred by one assent to he and destroye certeyne of theyr owne bretherne for supposed disobedience / but whā they knewe the trouthe: they were appeased. And after Iosue that was nexte capitayne after Moyses: shewed the chyldren of Israell that they wolde kepe obedience: they shulde perse in all thynges / and if nat: they shulde all be destroyed and come to nought. After þ deth of Iosue the people of god (for theyr inobediēce) were put in to the hādes and power of theyr enemies and sold as bonde captiues / and put vnto great miserie / and ever whan they retourned vnto obediēce: they were deliyuered. Gedeon for disobedience destroyed the þryncies of Socoth and Phanuel / and yet agayne þ chyldren of Israell for disobedience: were put into captiuite of the Phlistines. All the chyldren of Israell went hooly againe the tribe of Beniamyn and destroyed nerehande all that tribe for disobedience. Heli the prest and his two sones Ophni & Phinees were slayne and dishonorite for disobedience. The chyldren of Samuel were deposid for disobedience and dyd nat succeeðe theyr father / but for them came in the bynges although vnto the displeasure of god natwithstanding yet dyd he suffre it. The sytse bynge was Saul / chose by the reuelacion of god / the people that were rebellious and disobedient vnto hym shulde haue ben slayne: but for the prohibicōn of the þrophete Samuel / whiche þrophete dyd

The. fritit. Chapitre. fo. C. vi.

dyd openly declare vnto þ people / that if they wold
kepe truely obediencie: they sholde p̄sperre / & if nat
they shulde pecyche and they; kyngē also . Whiche
kyngē natwichtadynge the sayd monicion fell forþ
with into disobedience : and lost therby ihe tytle of
his kyngdomē in hym and in his for euer . And yet
the same kyngē wolde haue put his owne sone and
heyze vnto deth for disobedience committed by ignos-
tance . And yet forþw the same kyngē was againe
disobedient & therfore put out of the fauoure of god
and forsaken of the selfe prophete and than was Da-
uid oynted kyngē in his sted and rowme & an yuell
sprite entred into Saul / and he ended his lyfe in
disobedience . And slewe hym selfe vpon his owne
swarde . By wate of disobedience . And the syxt per-
son that brought wozde vnto Dauid of the deth of
Saule: was put to deth / bycause that by disobedis-
ence: he slewe Saul a kyngē oynted as he sayd hym
selfe & yet was it fals in dede for Saul (as is sayd)
dyd sleee hym selfe . And yet agayne Dauid put the
to deth: þ by disobediece: dyd sleee his enemy . Daia
was strykē to deth / bycause he p̄sumed by disobedi-
ence: to touche þ Icke of god . And Dauid him selfe
was put vnto great afflictio bycause þ by disobedi-
ence: he abused a nother mans wyfe & caused hi hys-
wifly to be slaine . And Absalon the sone of Dauid/
for disobedience was hanged by his owne herre or
fared / & thrylled thrrough þ herre w i i. launces o z ta
utlynes . And Siba þ sone of Bochri / for his rebel-
lion and inobediece was slayne by a woman . Ado-
nas the eldest sone of Dauid for his presumpcion
and disobediece was slayne / and so was Joab / that
before (besyde that tyme) had many tymes broken

The Pype.

C. iii. obes-

Ibi. 13.C.

Ibi. 14.G,

Ibi. 15.F.

Ibi. 16.C.

Ibi. 28.C.

Ibi. 31.B.

2. Re. 1.C.

1. Re. 31.B.

2. Re. 4.D.

Ibid. 6.B.

Ibid. 11.
et 12.

Ibi. 18.D.

Ibi. 20.F.

3. Re. 2.D.
et F. et G.

Ibi. 9. B.
et 11. B.C.

3. Re. 12.

Ibi. 10. E.

Ibi. 14.
Ibi. 15.

4. Re. 1.
A. B.

Ibi. 2. D.

Ibi. 5. G.
4. re. 9. E.

Ibid. F.

The thyrdre partie. The syffe membre,
obedience and Semer in lyke maner. And when
Salamon was in his glorie: out lord sayd / if he
wolde folowe and kepe due obedience: he shulde pl
ete / if nat he and all his shulde be destroyed & come
to nought / and agayne after many troubles / he had
the same thret and was for disobedience in great ieo
party of dāpnacion / and his realme and kyngdomē
diuided and broken so that his sone Roboam by
cause he was inobedient vnto the coulasse of the se
niores: lost all the tribes of the chyldre of Iscael / ex
cepte one tribe alone. And the kyng Hieroboā for
disobedience vnto the prophete of god lost his armē
that he streachēd forth agayne hym / but yet by his
prayer: it was restored / & yet the same prophet was
after inobedient hym selfe. And therfore was slaine
of a Lion. And great vengeance was taken vpon þ
kyng Hieroboā & vpon all his kynne for his inobe
dience / and his sone after hym in lyke maner / a ma
ny of the kingz were sore punished for disobedience.
And Ochozias þ kyng of Samarie had tydyngs
of deth by Helias the prophete: for disobedience. And
two of his capitaynes were deuouted & brent with
fyre þ came from heuen for the suspcion of disobe
dience / where þ thyrdre to: his meke obedience had his
peticion. Certeyn chyldren by disobedience: dyd
mocke the prophete Helisei / & all of them were de
stroyed and wroght with wylde Beares / shortly
Naaman by obedience was cured and healed. And
Giezi the seruaunt of the prophete Helisei for disobe
dience was stryken sodenly with the same leprosi
all his posterite and linage for euer. Kyng Joram
for disobedience: was slayne of his owne seruaunt.
And Jezebell his mother: eaten with dogges. And

The. xxxiiii. Chapitre.

fo. C. vii.

the chyldren of Achab. ixx. in nombre were al slayne
for the disobedience of theyz father. Achalia was
slayne also for her treason and disobedience. And
bynge zachary the sone of Hieroboam was slayne
for disobedience by the treason of his owne seruant
called Cellum that after hym vsurped the crowne / &
for his treason and disobedience : was also slayne.
Joacum for disobedience: and for the disobedience of
his auncestoures: was with all his people brought
vnto the bondage of Egypce. And Sedechias his
sone also was taken prisoner by the kyng of Babi-
lon his chyldre were slayne byfore his face / and his
eyes were put out and he made blynde & led in chey-
nes with all his people translate as thare bonde pe-
sones into Babilon / and the cite of Hierusalem all
destroyed & all for disobedience as after is shewed
in a nother place. And whan Salomon had bylded
& made perfecte the temple of god: he had great tha-
kers and great promyses / but againe he had mury-
lous thretes: if he or his shulde fall into disobedie-
nce vnto the ordinaunce of god / whiche thyng in his sonne
came to passe. And kyng D;ias was styrken le-
pre/ for his inobedience vnto Azarias the preste.
The chyldren of Israel in theyz captiuite: dyd of-
fende out lord by disobedience in mariage with
the infideles / and for theyz pepne : were departed
from them. And the people that were left in the
countre: were for theyz inobedience in great afflic-
tion and hppayrede or rebuke. And the prophete
Eldas with the prestes : dyd curse solemnly all
them that wolde be disobediente vnto his procla-
macion / and all the people sayde Amen. The
people of Ammon called Ammonites and the Mo,
rule

The pype,

C. viii.

Ibi. io. C.

Ibi. xi. D.

Ibid. xii. C.

rule
Ibi. xvi. E.

Ibi. xxi. A.

Ibi. 25. E.

1. Parali,
2. A.

2. Parali.

7. D.
Ibi. 12. A.

2. Parali.

26. D.

1. Es. 10 B.

2. Es. 1. A.

Ibi. 5. C.

The thyde parte. The syste membre.
and the Moabites for theyz inobedience were exclu
ded from the temple of god for evermore. And byng
Josias (bycause he was inobedient unto the pþphet
of god) was in batayle wounded unto deth. Else þ
prophete in the captiuice of mede: was sent unto the
people of Israel to shewe unto them theyz default:
and the punishment that shulde light vpon for dis
obedience/they shulde fall into confusion and theyz
name be spoyled and lost among the gentiles: so
to come all unto nought. And the tyme shulde come
whan scandes shulde fyght and kepe warr with
theyz scandes in lyke maner as with theyz enemies
and all the yercy shulde quake with them shake for
fere and dred. And great murther to come: was
shewed unto the prophete by a blast of syze that con
sumed moche people and all for disobedience. And
vengeaunce and wo was threatened unto them that
wolde remayne and byde in disobedience. Holy
Toby, that was i the synguler fauourte of our lord
confessed that all the trouble/ rebuke/ and murther/
that he and his people suffred i theyz captiuite was
only for disobedience. And in lyke maner of holy
Judith & that people: bysegded and streyted of Oliv
eterne. The proude quene Vashti was deposed for
disobedience and the meke Hester: put in her place,
God prayed of our lord aboue all men vpon yercy
was (natwyladynge) in all his actes: feresfull & dred
full of disobedience/knowyng þ god wolde do puni
shement therpon. The holy prophete Dauid in the
syste psalme of the Psalter both comende obediēce
and blesse the obedient persones. Wherof doth fol
lowe that the cōtrarie ben cursed. And the punishe
mente both folowe in þ same psalme. Where is said

Non

The xxiij. Chapitre. fo. C. viii.

Non sic impij, non sic, and so forth that is: The wyped persones shall nat be so blessed but rather punisched for disobedience as there doth folowe forthw/ and in the seconde psalme also and throught out the hole psalter in many places. The wyse man saith in the begynnyng of his paraboles o; prouerbes: doth shewe that he ordened that boke to teache obediece/ and dothe in the fyfthe chapitre shewe the rewardes therof/ and forthwith the punishmente and ieparty of disobedience. And fewe chapitres in the hole boke: that done nat make some mencion of both obedience and disobedience. And in his booke caleld Ecclesiastes. At the fyfthe begynnyng: he declareth the foly o; folyshnes and many incomodites of disobedience/ and in many places of the same: he sheweth the ieparty and paynes therof. In the booke of the Canticles: is shewed the synguler loue and fauour that our lord hath vnto the persones obedient/ and that they againe haue vnto him/ wherby must nede folowe that he hath great displeasure vnto the persones inobedient/ and that is there shewed where he sayth: Take vs these lytell foxes that done destroye our vnyardes. For nowe they done bygynne to flour by the yonge lytell foxes: ben the persones in obedienti vnderstante and ment: whiche ben heretibes sismatykes/ and rebelles in religion / whiche in the begynnyng whan they bene yonge shulde be prestreynd. In the booke of sapience: the wyse man teacheth in the begynnyng therof: to loue Justice/ and that is to be obedient/ and sone after he sayth þ perueres cogitations/ stowarde in obedient thoughes: done departe a persone from god. The obediët persones ben wery of good lyfe / and therfore done couis

Psal. 2.

Pro. 2. A.

Ecclesiast. 1. et 2. &c.

Canti. 1.

Ibid. 2. D.

Sapi. 1. A.

Ibi. 2. A. B.

The thyzde parte. The fyfte membre,
counsayle to rebell. The heires and soules of the
iuste persones ben in the handes of god as obedient
euer vnto hym. And the wyked persones shall haue
aftert theyz thoughtes corruptiōn and dampnaciōn
bycause they were negligēt and recedent and ranne
away from our lord by disobedience. In all that
hole boke: obedience is moche praysed / and disobe-
dience euer rebuked. And in the boke that foloweth
called Ecclesiasticus / is shewed that ther is but one
god / vnto whome all creatures shulde be obedient /
and the comodites ben there shewed therof / and com-
maundemente gyuen / that no persone shulde be re-
bellious or disobedient / and there ben shewed forth
with the great iepardies of disobedience . The
thyzde Chapitre of this boke: haue we traſlate and
setforth byforze in the treatise for houſholders wher-
in is shewed that chylde inobedient is alway infa-
mous and accursed of god. And therfore (sayth he af-
terwarde) folowe nat thyne owne desyze / for if thou
do and so be disobedient: it shall make the to be vn-
to thyne enemis: conforde and pleasure. And yet a/
gayne / woo and vengeance (sayth he) be vnto you
disobedient persones / where foloweth that they bene
accursed both in lyfe and deth. Esaias the prophete
in the fyfth begynning of his prophecy: dothe com-
playne (in the persone of god) vpon the disobedient
persones / and asketh vengeance vpon them and v/
merueylous many great rebukes: doth shewe p̄feso-
partes and petiles of disobedience / & howe al good
dedes ben lost by the proper wyll of disobedience .
And in lyke maner the prophete Hieremie was sent
forthe by our lord / to shewe vnto the people theyz
disobedience and the iepattes and puniſhemē-
tes

Ibi. 3. A.C

called
Ecclesi. 1.
A. B.
Ibidē. D.

Eccle. 3. E

Ibi. 15. D.

Ibi. 41. B.

Esai. 1. A.

Esai. 58.
ecce i die.

Hiere. 1.
et 2.

The xxxiiii. Chapitre. fo. C. ix.
tes therof/and howe all they; captiuite into Babyl
lon: was for disobedience. And in his trenes or la
mentacions all ouer the boke : he by weperth and by
wayleth the disobedience of the people / and the mis
erie wher unto they fell for the same. And in the p
phete Baruche is shewed / that whan the people
that were in captiuite herde the prophet rede of the
disobedience of they; parentes : they fell into depe
contrition and vnto prayet/and sent forth vnto the
that were in tutie for prayers and confessed that all
they; trouble was for inobedience. Our lord
god dyd sende the prophete Ezechiel (after he had
seen a merueylyous vision) vnto the people of the
of the Iues / whome he calid apostatas : bycause
that by disobedience they had departed from hym.
Wherfore therre done folow many great rebukes /
and many thretes. In the begynnyng also of the p
phete Daniell : is shewed howe the people of god
were brought in captiuite for disobedience/whiche
disobedience the sayde Daniel and his felowes be
yng in the fountnes of syre:dyd openly confess.
Nabuchodonosor was put downe from his kyng
domme and tourned into the lykenes of a beaste / for
his inobedience. And his sone for disobedience:
was slayne and his realme gyuen vnto straungers
In the prophete Osee:ben shewed meruelous thre
tes vnto the people for inobedience and rebukes and
vicer destruction. After the same maner doth the p
phete Joel moue þ people to byweyle and moutne
they; transgression & disobedience. And þ pphete Am
mos hath a lyke process through/þ al for inobedience.
And Abdias was sent to shewe þ punishment of in
obedience,

Ibi. ulti.

Treno. i.

Baruche
1. A. D.

Ibi. 2. C. et
3. A. &c.

Ezech. i.

Ibi. 2. B. *called*

Ibi. 3. E

Ibi. 21. A.

Dani. 1. A.

Ibi. 3. C. D

Ibi. 4. F.

Ibi. 5. G.

Osee. 1. B.

C. et 2. A.

Ibi. 13. et

14.

Joel. 1. D.

Amo. 1. C.

Abdi. 1. C.

The thyde parte. The fyfth membre.

Ionas. i.
et 2.

Miches. i.
A. ~~and~~

Naum. i.
A. et 3. A.
Haba. i. A.

Soph. i. A.

Aggei. i.
B. et 2. C.
zadha. i. A.

i. Macha.
i. B.

Ibid. 5. F.

2. Macha.
i. A.

Ibid. 7. F.

Jonas for disobedience was cast into the see/because he wolde nat preache vnto the Amalites the punishment of theyz inobedience. Micheas the prophete calleth our lord god vnto wytnes of disobedience of the people & sheweth the punishment that shulde come therof. The Prophete Naum sheweth that god wyll take vengeance vpon disobedience as a persone that were in furie or an angre. Habacuc sayth that by disobedience: the lawe of god was toke out/and iugement came nat vnto any perfecte conclusion or ende / bycause the wyked persones: dyd preuayle agayne the iust and ryghtwyse persones. The prophete Sophonias sayth that god wyll punishe man and beste for disobedience/and sheweth the terrible and dreadfull vengeance that shall come therfore. Aggeus sheweth the great penury that fell for disobedience: in the yerth/hunger/thurst/ and colde with other many incommodites. The prophete zachary sheweth the great displeasure angre and wrath:that our lord had for disobedience. And the remedie euer in all these prophetes/ was onely the retourne vnto obedience. In the beginnyng of the boke of the Machabies is shewed the disobedience of certain renegates:that were cause of moche soze and mischefe. Iosephus and Iudas capitaines of the people: for theyz inobedience unto theyz souectynewere put vnto rebuke and many of the people slayne. The people of god that were in Iutie: sende vnto them that (by disobedience) fled into Egypce/to be revoked. + The great tyrrany and persecucion that the people of god suffered/was for the inobedience of theyz parentes. + Thus all the olde lawe throughte out dothe shewe

The xxxiiij. Chapitre. fo. C. x.

both shewe the manyfolde incōmodites of inobedience. And the newe lawe is nat vopde of the same. So saynt Iohan baptiste that was sent byfore our saviour to prepare & make ready his way: dyd moue the people to do penaunce for theyr disobedience! he wypnge vnto them: that the yre and vengeance of god was nere and at hande. So dyd our saviour also preache vnto the people penaunce. In the. v. vi. and. vii. Chapitre of the gospell of Mattheu ben dict uerse incōmodites shewed of disobediece. Our lord also cursed the cites of Corrosaim and Bethsaida for theyr disobedience. And vnto those ylones that shulde gyue occasion and shewe example of yuel: he sayd vengeance and wo shulde come on thē in like maner. And vnto the scribes and pharisees he sayd. wo and vengeance shulde come to them for theyr inobedience/and he shewed vnto Judas that wo and vengeance shulde come vnto hym: if he wolde contynue his purpose of disobedience. He dyd also dyspue and beate out the byters and sellers i the temple and rebuked them soze:for theyr inobedience. Inany & Sapphity his wyfe: were sodenly stryken to dethe for disobedience. Saynt Paule sayth: the yre and wrath of our lord god: is shewed from heuen/ vpon the persones inobedient / & there he shewed the horrible punisshementes that folowed vpon them that knewe god and were nat obedient therafter. And in another place he cursed a man for disobediece/ unto his father. He cursed also the Galathese:if they wolde be disobedient vnto his doctrine/ althoughe an Angell of heuen shulde preache the contrarie / & after he asked who had bewyched them vnto disobedience. And after he sayth that euery persone shalbe rewairt

Matth.
3. A. B.
Mattin. 4.
C. S. D. 6.
A. 7. A.
Ibi. 11. A.
Lu. 10. B.
Ibi. 18. B.
Mar. 14 C.
Matth. 23.
B. et Luce
11. F.

Matt. 26.
B. et Luc.
22. C.
Matth. 21.
B. et Mar.
11. B.
Io. 2. C.
Act. 5. A.
Ro. 1. C.
1. Cor. 5. B.

Gala. 1. B.
Ibi. 3. A.
Ephe. 6. A.

Phi.1. C.

Ibi.2. E.

Colo.2. B.

1. Thessa.

4. A.

2. Thessa.

1.C.

1. Timo.

1. A.

Ibidē. D.

Ibi.6. A.

2. Ti.1. D.

Ibidē.3 A.

Titū.1. C.

Heb. 1. A.

Iaco.1. C.

Iaco.4. B.

1. Pe.1. C.

The thyde parte. The syxt membre.

rewarded accordyng unto his obedience. Some persones rebellious and disobediente: dyd preache agayne saynt Paule for very enuite and malice and yet he care d nat therfore so Christe might be knowe & shewed therby. Some were disobedient for theyr owne lucte nat for Christe. By ware (sayth he) that you be nat deveyued by false Philosophers and fall into disobedience. For who so euer doth despise and wyll be disobedient unto that we say: doth nat despise man:but god. And the vengeance of god from heuen: Shall (with flamyng fyre) lyght vpon them that ben disobedient unto the worde and gospel of god. Saynt Paule left his disciple Timo theþ where he had preached: to kepe the people from disobedience. And after he dyd openly curse certain persones that were disobedient. Those bondesers uauntes (sayth he) that haue maysters amonge the feythfull people: let them nat be disobedient unto them. And in a norther place he doth complayne that certeyn persones were unto hym disobedient. And yet after that howe persones wolde be disobedient and what shulde be theyr peyne and punishmente therfore. And he comaunded his disciple saynt Titel that he shulde sharply correcte the inobedient persones. And unto the Ebreuse he sayth þ inobediente hath ben euer iustely punished/and therfore let not vs byleue or truste to escape if we be disobediente. Saynt James in his epistle doth perswade his discipiles unto due obedience: & reuoke the fro inobedience. For our lord god (sayth he) doth resistis the proude & disobedient persones: & unto the meke and obedient psones: he gryueth grace. And saynt Petre sayth

The. xiiii. Chapitre. fo. C. xi.

sayth/ go forth in grace as chylde of obediece & leue
vterly your foze vsed disobedience and all the ma-
lice/gyle/Dissimulacion/enuy/& all detractions by-
longyng therunto. And agayne he warned the peo-
ple to by ware of the psones of inobediece/ shewynge
the ioptes therof. And yet agayne he sayd that euer
there haue ben some false prophetes of disobedience/&
suche shuld come amog the/ & there he shewed what
vengeaunce our lord wolde take vpon the for they
disobedience. And saynt Johan sayth/that who so
euers saith he/ knowith god & is inobediet unto his
commaundementes: is a false lyer and trouth is nat in
that persone. And agayne/ Who so euer is inobedi-
ent unto the doctrine of Christe/hath no god/but is
seythles. And in a nother place:he rebuketh a certen
psone by name:for disobedience. And the holy Apo-
stle Jude/sayth that the psones of disobedience en-
tryng amog the good people dyd moche hurte/and
after he sheweth what vengeaunce our lord wyl take
vpon the psones of disobedience. The Appocalips
ouer all:doth challenge and rebuke the persones dis-
obedient & doth shewe the peyne and punisshement
therof. The doctoures of the churche in lyke maner
Saynt Hierome i his epistles: sheweth of a monke
caled Malchus / that for his inobedience unto his
abbote:suffred great strouble and iepartly bothe of
soule and body. And saynt Augustyne doth allowe
the iustice of a pagan or paynem caled Marcus to/
quatus a capitayne of the Romaynes / that put his
owne sonne vnto deth for disobedience/ bycause that
(contrarie vnto his commaundemente) he made ba-
tayle agayne his enemies/natwithstandyng also þ
he had a noble victorie/as wryteth Valerius mar-
mus

Ibi. 2. A.

2. Pe. 2. A.
ibi. B.C.D

1. Io. 2. A.
Igit. 1

2. Io. B.

3. Io. C.
Iude. B.

Ibid. E.

Appoca.

Iero. vi. 1.

Augustin
de ci. dei.

*Valerius
maximus.
sup Gene.
ad litterā
It. s. Ca.
6. C.*

The thyde parte. The fyſte membre.

*And he ſaith in a certeyn place that the principally
moſte great puell and miſcheſe of all thyngeſ : is to
folowe ſelſe wyll / whiche iſ caled (ſayth he) inobedi-
ence. A certeyn perſone that by ſaint Venet was de-
liuered of a wyked ſpirite: was by inobedience: ar-
reſte and taken agayne of the ſame ſpirite. And in
vitas patrum: bene many exaſples of many sondyng
and diuerſe peyneſ and puniſhementeſ that haue
foloweſ this great abominable ſynne of diſobedi-
ence / and ſhewed vnto the monicion and warning
of all christianeſ / ſpecially religiouſ perſoneſ. I
byſeche our loſde we maye all take heede therunto a
auer for the reuerent dzede of hym: we may auoyde
and flee all occaſioneſ therof. Amen. And thus an
ende of this fyſte membre of this thyde parte
whiche iſ the fyſte borde of our bessell /*

*Conneſo; Pype / the other (with the
hele and grace of our loſde)*

Shall shortly folowe.



Of commaund^{ment} and dispensacion. fo. C. xi.

CA worke or booke of the reverēt father of
noble clerke hōly saynt Bernarde/named by hō tytle
thus. De precepto et dispensatione. That is to saye/
of commaundement and dispensacion/whiche is to
meane: howe / and in what thynges / and in what
foume or maner: the souereynes of religion/maye
commaunde and dispense with theyz subiectes.

And agayne howe and wherin the sub/
iectes shulde be obedient/which sayd
woरke is translate and tourned in
to Englyshe by a brother of
Syon Rycharde
Whytforde.

Recd

CThe prefāce of the translatour as argument bū
to the woरke that foloweth.



Because (good devout re/
dets) the matter that folowethe
may be unto you the more open &
playne: you shall vnderstande þ
two religious men monkes of
saynt Benetts rule: made instāce
meane and requeste (by wrytyng
of diuerse epistles) unto saynt Bernarde / to haue
knowlege and expositiōn or declaracion (for theyz
conscience) of certeyne poyntes of theyz sayd rule.
And he (to satisfie theyz devout mynde) made this
woरke or woरke for an answere. And dyd dedycate /
directe / and sende soþth þ same woরke unto a father
of religion/the abotte of Columbens / and by hym
to be sende unto hym that was abbotte & souereyne
unto þ sayd religious breþerē. The ende of þ prefāce.

The pype,

W.i. Saynt

Writen at
1-17

¶
6
104

¶ commandement. ¶ Saynt Bernartdes Epistle.

The ttle.

¶ Brother Bernarde scaled abbote of Clareuall:
vnto the lord abbre of Columbens salutacion.



¶ haue cured and gauen diligence: to sende systre vnto you
(accoydynge vnto my promyse)
my wrytyng of answere vnto þ
epistles of the two bretherne mo
kes of Catnoteus / wherin also
the other thyng that you comau
ded: is fulfylled. ¶ So where I
had determined shorly to writte vnto the agayn
ſ to haue rendred an epistle ſoꝝ answere vnto boþe
theyz epistles: I haue now (at your tequest: as you
may ſe) drawen my ſtyle ſ and māter in lengthe vnto þ
fourme of a boke or worke. So that by many thyng
es: put ſo in length and in moze large declaracion
many persones maye be the moze largely edified/
whiche worke (whan you haue red and ſene ouer)
Delyuer (I pray you) nat vnto them ſoꝝ whome it
was made: but ſystre vnto theyz abbote. And after
(if theyz abbote ſo comande) let it come vnto them
for they bene religious psones. And therfore as (by
the lawe and ordinaunce of theyz rule) they ben pro
hibitte and forboden to ſende forth any epistles/ wri
tynges or letters: without knowledge and lycence of
theyz abbote: So ben they (lyke maner) prohibite
forboden any thyng to receiue. So whiche cauſe: I
haue (as you knowe well) diſſerted and taſied the
answere oꝝ in makynge answhere althoughe it were
mochē and often requeyzed of them, ſoꝝ by cauſe (as
it ſe

Note that
no thyng
may be ſent
forth ne re
ceiuēd with
out licence.

and dispensacion. fo. C. xii.
it seemed vnto me) they presumed to sende theyr epistles vnto me : without licence or knowlge of theyr abbote / & þing dyd nat I suspect without cause / as after I playnly perceyued and proued. I gaue vnto this worke at the begynnyng (as vnto the readers maye appere) the name of an epistle. But by cause that nowe (by your comandemente) the mater hath passed the measure and comune maner of that name to be caled an epistle: let it be caled a boke or a worke and nat an epistle. And forþbycause that among other questiōs and conclusions by me in the same worke answered and determined this thynge is moste cheſtly and moſte ſubtelly or clerely / and (as I truſte) proþably intreated / that is to ſaye: what comaundementes / and by whome / and howe largeſly diſpensacions maye be gyuen or graunted: let the boke haue this tytle / and be caled the boke of precepte or comaundement / and diſpensacion. Excepte any other tytle ſeme vnto you moſe conuenient. Vale / fare you well.

The prologue of holy ſaint Bernarde / vnto his boke / diſcrafte or treaþy / of precept & diſpensacion.

By what excuse & mynde : maye I nowe kepe silence: and yet / by what boldnes or hardines: may I ſpeke brother you (by your manyfolde epiftles & messages) done ſo conſteynre and compell me: that other I muſte byttaye / diſclose & ſhewe forth myne owne ſoly or ignorance: or els muſte I deney the office of charite. But I rather wyllyng to be founde & p- ued wþout doctrine / conyng or leynyng: which doth moue vnto pypde: than to be ſounde or puerd without 1. Cor. 8.
The Pype. u. ii, that

Of comandement.

Here by
doth saynt
Bernarde
meane that
he doth in-
terpryst &
take i hand
a worke of
great diffi-
culty and
harde la-
boure.

that vertue that doth edifie all persones/that is che-
rite(nowe at the last: banquished and ouercomen
by your request and prayer) haue put my lost and te-
der nayles vnto harde knottes and(as I feare) nat
otherwyse than to be brused or broken. But all this
do I speke(as appereth vnto you)i sayne. For(as
you writte & as before you haue witten) myn owne
wrytyng(whan I am absent) and myne owne wyr-
des(whan I am presente) done render and declare
me vncusable/to make onely excuse. For what
rowme or place is leste for me to complayne or to
lay for my selfe any impossibilitie i these maters/spe-
cially vnto you/that done by byleue for a certeynre
(bothe of the euidence of my wordes and of my herte
or mynde) what or howe moche I can do i such thy-
nges? Trustyng therfore in your leþth and byleue or
opinon rather than in myne owne wytte: I shal en-
tre this depe see of subtile questions/nat knowyng
(god wote) howe nor whiche waye to gete out and
to escape drownyng. The charite of my herte shall
prest be & redy/wolde our lord: that trouth may bi
in lyke maner as redy. But if (by chaunce) defaulte
of wytte can nat excuse my dede: yet surely shall you
nat haue cause to blame my good wyl. I wyl au-
tent and assay to comprehendre and bryng to gether:
all your questions(if I may) in a shorte maner af-
ter the fourme of a pystle/ although the pistle be nat
shorte. For it is no merueyle though I be somwhat
long in discussyng/exponing and assotling of your
questions whyl you in onely putting and mouing
of them:haue made vnto me tweyne epistles & thole
very long.

CThe selþe tracte or worfes.

Che

and dispensacion. To. C. lll.



The fyfth question (than) of yowt de
maunde: is aboute our rule/ wher
of (if I be nat deceyued) all þ other
questions haue grounde/ occasion
or begynnyng. For you done des
māde or aske: howe/or vnder what
fourme or maner/ and howe ferre
or howe depely: the institution and ordinaunce of
out sayd rule/ shulde be wyped/ pondred or conside
red/ of them or vnto them that done professe þ same.
That is to say: whether all the poyntes of the same
rule/ shulde be supposed and accouted as preceptes
and cōmaundementes to be kepte vnder peyne of
deadly synne: and so cosequently to be vnto the bres
kers/damnous and iopardous of dampnacion.

Orels whether the sayd poyntes of þ rule: ben but
onely counsayles. And by that reason: the bowe/ p
fession or promyse of the shulde nat be of any weght
or but very lytell charge. And the breaking of the:
no great offence or trespassse. Orels (for the thyrd
parte you wolde knowe) whether some of the sayd
poyntes ben deputed and appoynted as preceptes &
cōmaundementes. And other some: be reputed and
supposed as onely counsayles. And so the sayd poin
tes myght for one parte be lawfully broken/ and for
the other parte: myght in no wyse so be. And yet for
ther/ if I wolde graunt this last distinction (that is
to say: that some of the sayd poyntes of the rule: ben
counsayles onely/ and some cōmaudementes) Thā
done you further requyre: that I shuld setforth and
lymitte all those poyntes vnto theyr proper distinc
tion/ that is to say: to shewe whiche poyntes ben ly
mitted and assigned vnto precepte and cōmaundem
ent

The Pype,

U. iii. ment

A question
of in mem
bres or þe
The syac.

The second
membre of
the questiō.

The thyrd

Of cōmaundement.

ment/and whiche vnto counsayle onely/lest els per
aduētute occasion myght be gyuen vnto some per-
sones to waure and to folowe at moxe liberte & plea-
sance the variante opinions of theyz owne sence / wyt
or vnderstanding. And so myght they by chaunce or
in case (as is sayd in puerbe) melt or mynce a gnati
and swalowe a Camell hole/to stumble at a stawe
and leape ouer a blocke/that is to meane:to haue in
some pointes:to lytell conscience/and in some:ouer
moche bycause they kno we nat howe moche cure &
diligence they shulde gyue vnto euery obste rauance
This (as ferre as I can remembere) is þ same sence
or meanyng of your particion and demaunde. All
cboughthe they be nat the same wordes. And in that
you subioyne and continue to inquyre and aske of
obedience:by what degrees it is diuided/and i whi
the termes and poyntes it is concluded / restreyned
or determined:apperteyneth (as I suppose) vnto þ
same diuision. Specially syth amog al the decters
and preceptes of our rule:obedience is the chefe.
And I suppose(if due & sufficient answeare be made
thervnto)nothyng shall remayne of the other ques-
tions:that may be doubted. The rule (than) of saint
Benedicte:is(after my iugement & vnderstanding)
offred and seiforth indifferently vnto all maner of
persones. And vnto no persone cōmaunded or chas-
ged/it doth moche profyte if it be duely receyued &
truely kepte. And yet natwithstandyng:if it be nat
receyued:it doth nothyng ne hyndet. For that
thyng that is in the proper wyll of therreceuourz
nat in the power of the purposer/mouer or ordiner:
may I well call voluntarie and nat necessarie/that
is to saye:a thyng to be receyued offre wyll at liber-

recyder

tie/þ

and dispensacion. fo. C. xv,
tie/ nat of any necessite / nat withstanding þ same
þyng that nowe I call voluntarie : if a persone by
proper wyll do ones admittie and receiue & promyse
from thens forth to kepe & perfouyme it: for a surety
than doth he couert and couerne the same thyng un-
to hym selfe: into necessite. So that nowe he hathe
nat at liberte and in power to leue and forfiske that
thyng that byfoore he had fre & in liberte nat to take.
Therefore that thyng that (of proper wyll) he hathe
receiued and taken: he must nowe of necessite holde
and kepe. fo; he muste of extremitie necessite: tender
and yelde unto our lordre those bowes þ his mouth
hath delibراتly professed and spoken. And so of
his owne mouthe and proper worde: he muste nede
þ be condemned or iustified nat withstanding (as
an holy man sayth) That necessite is happy and gra-
tious: that constreyneth or byndeth a persone un-
to the better. All the institutes and o; dinaunces
of laynt Benedicte: excepte a fewe institutes made
offspiritual thynges as (by exāple) of charite/ of hu-
militie/ & of myldnes & suche other/ which institutes
(of a surete) god & nat sait Benedicte dyd ordene/
I therfore may (in no wyse) be chāged all other insti-
tutis I say: unto the þ done nat p̄fesse the: be to be
accoūted & taken onely for monicions or coulapes/
& therfore they nothing greate ne huttie þ ylones whā
they be nat kept. But unto the þ wilfully & lawfully
p̄fesse them: they muste be reputed accoūted & take
as p̄ceptes or comāndemētes of bondage & duete
& unto they; breakers / as offēces or defaultes gte-
uously to be corrected or punished or els thus (by
cause I wold redēr o; rebete unto you: your owne
wordis) They ben unto the that done nat p̄fesse the
to be ryghtly reputed voluntarie/ and at liberte.

Psal. 65.

Luce. 9.

of comauement.

1.Cor. 4.

Vt sup.

And vnto theyz pfecters: necessarie and as naturall institutions. So yet surely do I call them necessarie: that of them no p[re]judice shulde come vnto necessarie and reasonable dispensacions. But that dispensacion in such thynges: is nat committed vnto all persones but only vnto them that may say wth the Apostles. Sic nos existimet homo. &c. Let euery persone suppose and thynke vs to be the ministers of Christe and the dispensers of the ministries of god. For the feythfull and prudent seruauit whome our lord hath ordened as stewarde and gouernour of his houshalde: knoweth well there onely to vse disp[en]sacion: wherof he may haue good recompens and rewarde. For that is required among disp[en]sators: that eueryche be founde feythfull and true. And peraduenture /the same or like fidelite is required of the subiectes in obeyng: that is requyred of þ souereynes in disp[en]sing. Thus (than) doth plainly appere of those thinges that ben sayd byforze: that your sayd diuisiōn: is complete/ hole/ and sufficient if the persones also and tymes in lyþe maner be diuided. Syth that vnto the subiectes: all regule institution (as ferre onely as doth apperteyne vnto corporall obseruaunces) ben voluntarie byforze theyz p[ro]fession but after necessarie. And agayne vnto the prelates: the same institutions (as vnto dispensacion) ben partly voluntarie / as vnto those institutions that were founde by man. And partly ben they necessarie: as in those that ben of the ordinance of god/ wherofze the same diuisiōn: may peraduenture appere more congruent & more cleare or bygght to be vndeſtande: if that same membre/ that we calde neſſarie: be agayne sub diuided into these thre meſters

and dispensacion.

fo. C. vi.

mers of necessarie/that is to say: into stedfast or sta-
ble necessite. Inuiolable or vnchangeable necessarie.
And into incouinable or vnchangeable necessarie.
That thyng (than) do I call stedfast or stable neces-
sarie: that is so necessarie or of suche necessite: that
is not (by euery persone) but onely by the dispesers
of the misteries of god/that is to say: the prelates or
souereynes: lawfull to be chaunged. As by example
The rules of holy fathers as of saynt Basyle/saint
Augustine/saynt Benedicte/and also the autentike
canons lawe and all suche other ecclesiastical insti-
tutes or ordinances worthely and duely made by
auctorite / whiche sayd rules and statutes (bycause
they were stablished and ordened by holy fathers)
done per seueret & continue stably & stedfastly/as they
were made and stablished / so that none of the sub-
iectes may (by any meane) varie or chaunge them or
any of them. Bycause notwithstanding: they were
ordened & made by men: they may agayne (by suche
men as in theyp places and towmes or offices done
succede by canonical election/and so haue auctorite
therunto) be lawfully somtyme: according vnto the
cas or chaunce / or vnto the persone / place / or tyme
dispensed with. Herein/ I wolde the reders herof:
Hulde take good heede and note well: þ I (by good
warng & auisement) do nat saye that these thynges
þyfore sayd maye lyghtely at the wyll & pleasure of
the same souereynes be chaunged:but that (of good
reason) they may seythfully be dispensed with. The
sayd statutes therfore may (vnder the sayd soueraine
and of the sayd persones) suffice exchaunge/ that is
to say: may be lawfully chaunged:bycause they ben
not naturally ne by them selfe good. But that they

The pype.

E. l. were

desowleable

The syrte
part of this
subdission

Of commandement.

were founde instituted and ordered by man. That
by cause me myght nat otherwyse lawfully lyeue: but
that so to lyeue were more expedient. And playnly
nat vnto any other ende or purpose: than vnto the
lucre and wynnnyng / and vnto the custodie & gardie
or kepyng of charite. As long (than)as they do ser-
vice vnto charite: so long ben they vnmouesably fix-
ed and stablysshed. And may in no wyse: no (I say)
nat by the selfe soueraynes: be (without office)chauncy-
ged. But if (on the contrarie parte) they (peraduen-
ture at any tyme)ben leme or done leme (vnto them
only that haue power and auctorite so to iuge and
that haue cure and charge so to prouide and loke
thervnto) contrarie vnto charite: doth it nat thā ap-
pete euident: to be very iustice and mooste ryght: þ
those institutions that were founde for charite: shuld
also for charite (werē it semeth or is leme expedient)
other be omitted & utterly lefte/or els be put away
and set a syde for a tyme: Or els into some other sta-
tutes (peraduenture more comodious) be committēd
and chaungēd: lyke as on the contrarie parte/ it shuld
(without any doute) be vntuste and vnyghthyous
if the statutes þ were made for charite alone: shuld:
contrarie vnto charite be holden kepte & continued
All those statutes (than) that done appeteyne vnto
this stable necessarie: done kepe/holde/ and continuall
they fyred and firmed immobilitē and stablement
and that also as vnto the selfe plates / but that is as
fette as they done serue & appeteyne vnto charite.
But am I he alone that so doth thynde and iugē? am
I the fyreste that so hath sayd: nay surely. For
pope Gelacius doth iuge & say þ same. For thus he
sayth. Where is no necessite or nede: let þ decrees of
the holy fathers: remayne & continue in strenghtē.

where

comuted

Gelacius

and dispensacion. fo. C. v.

auctorite. Leo also the pope i lyke maner/ where no
necessite is (saith he) let by no meanes: þ institutes &
ordinances of holy fathers be violote or defouled.
But whete nede is (sayth he forthwith) unto the vti
litz & pfitte of þ churche: or congregacion: let hym þ
hath power dispēce therwylle for change of lawe maye
be made for necessite. Forthermore now þ necessary
or necessite þ byforre I named inviolable or undefou
lable in no maner to be brokē ne chaunged: I under
stante & meane þ necessary or nedefull statute þ nat
by mā ordened but by god him selfe comauded & pu
blisched: may i no wyse be chāged ne brokē but only
by god þ made & ordened it. As by exāple of these co
maudemētes. Thou shalt see no man. Thou shalt
do no lechery. Thou shalt do no theft & so forth of þ
other comaudemētes of þ table of the lawe/ whiche
sayd comaudemētes: although they do nat admitt
ne suffit i any wyse any dispēsacion of mā nor yet al
though it be nat lawfull ne cuet may be lawfull for
any mā to breke or chaunge any of thē by any meane
god natwystādying hath of thē brokē which he wold
& whā he wolde/ as doth appere in scripture. Other
whan he comauded þ Ebrieus / þ chyldre of Israel:
to robbe þ Egypciens þ people of Egypce. Dz whā
he comauded þ holy pphete to haue mirrion & act of
generaciō wā womā fornicary þ is to say of vncle
buyng. Of þ whiche. ii. thyng: one had ben theft þ
other sylyhy lechery/ excepte þ auctorite of god þ so
comauded: had excused both þ ded: wherfore if we
redē of any lyke dede done by any holy psones: holy
scripture nat shewyng þ god so comauded: other we
maste graunt & byleue þ (as frayle men) they dyd of
funde therin or els (as holy pphetes) they had some

The Pype.

The secōde
membre of
this subduni
sion necessa
tic.

Exo. 12.

Osee. i. A.

X. II. p̄tuep

Of comauement.

Iudi. 16.

The thyrd
membr of
this sayd
subdiuisioun
of necessari

priuey counsayle and reuelacion of god therunto.
And therof yet one example: that nowe commeth to
mynde: shall I put and shewe of Samson. That
oppreslyng hym selfe amonge his enemies: dyd so
kyll or see hym selfe / whiche dede (if we shulde be-
fende and holde nat to be deadly synne) we must un-
doubtedly byleue and truste: that he had priuate cou-
sayle & reuelacion of god therunto/ although scrip-
ture sheweth nothing therof. Nowe for the thyrd
necessarie/ whiche I cald incomutable orunchau-
geable/ what suppose you: I do meane thecby: Su-
rely nothing moare congruent and conuenient: than
necessarie or necessite that we knowe for surete: is
(by the dewine and eterne reason of god) so firmed
and stablished: that for no cause may in any thyng
be immuted or chaunged / no I say nat by god hi self:
Under this kynde and maner of necessarie or necessi-
te: is conteyned all that spirituall tradicion and or-
dinauice: of the holy sermone that our lord and sa-
utour made in the mounte. And also what thyng so
ever apperteyneth / vnto loue / humilitie / mansuetude
myldenes / with suche other vertues / ordened / and
comauanded / as well in the newe as in the olde testa-
ment / spiritually to be obserued and kept. These ne-
cessaries (for a surete) ben suche: that nat to be had
or any tyme to be myssed and lefte: is nother lawfull
ne yet expedient. For syth they be immouable or un-
chaungeable bycause they be naturally good / never
bene they but innocently and harmeles / never bene
they: but helthfully or holsumly and meritoriously
other comauanded or obserued. For in all tymes and
vnto all personnes: if they be dispised & set at nougat
they wroke and cause deth and dampnacion. And if

and dispensacion. fo. C. xviii.

they be obserued and kept: they worke and cause ^{of the syng} soule helthe and salvacion. Properly more than in p. membre a-
mypsing: causeth unto every persone the syng necessi-
tate. The auctorite of the comaunder doth cause the
seconde. And the thyng: doth the dignite of the p-
recepte or comandement make or cause. And yet the syng
these necessitates (as nowe is sayd before) done differ-
ethe from other in some certen degrees: and so doth
nat one firmitate or stabilitie of immutabilitie or bus-
chaungeablenes folowe them all: they ben nat all of
one stabilitie as unto the chaungyng of them. fo.
whatso euer thyng is caused of the syng necessitate: al-
though it be nat utterly immutabile and unchange-
able: yet it is (for a sustene) vnneth or scant chaunge-
able/because it may nat be chaunged: but by the p-
lates alone/and by none other persones. And yet
nat by them:but by seyngful/prouident and discrete
dispensacion. And that thyng that is caused of the
seconde necessitate whiche is moare than this: is nec-
essarie or amoste nowe immutabile or unchange-
able. fo. (as we haue sayd before) it is unto god al-
one and nat unto any other persone: chaungeable.
But that thyng that is caused of the thyng: last ne-
cessitate whiche is moare of all the other: is utterly in-
mutabile by no maner can be chaunged: for it is
nat the libertie a power of god hym selfe: to chaunge
it. That thyng (than) that no persone may lawfullie
chaunge: but onely the plates: may conueniently be ca-
used vnneth or scant chaungeable. And that thyng p
unto god alone is lawful to chaunge: may wel be na-
med almoste or necessarie unchangeable. But that
thyng p god hym selfe may nat chaunge: may be called
utterly unchangeable. Syth than these forsayd

The pype,

xviii. thyng,

111. 10. 1. Of commandement.

thyng; donē come thus to passe (that we nowe may
accourne vnto these thynges wherof question is
chevp and principally made in your demaunde) it
is nowe open and playne: that euery reguler statu-
tion and ordinaunce (for the great parte therof) is
subdued althoughen at vnto the wylle: yet for a cer-
teyn unto the discretion of the presdient / prelate /
ouereyne. But nowe you say here unto: what
thyng syg is nowe left vnto necessite: Here me good
bretherne / and say: very moche is left vnto necessi-
te. If ȳ ſte as vnto the ſpirituall thynges that ben co-
teyned in the rule: ben nat (as byforē is ſayd) left in
the hande oꝫ power of the abbotte oꝫ ouereyne.
Than foꝫ the other parte: that doth appeteyne hym
to corporall and bodily obſeruaūces: that part also
is nat in the power of the ouereyne as ſervyng hym
to his wylle oꝫ pleaſure / but rather as it doth ſerve a
appeteyne vnto charite. For the abbotte oꝫ ouer-
eyne: is not aboue the rule. Wherunto (by volun-
tarie profeſſion) he ones dyd ſubdue and ſubmit-
hym ſelfe. And yet is the rule of god / charite (no mi-
cancenep) to be preferred by good ryght and put
byforē the rule of capnt Benedicte / let it therefore be
ſo in case / that ſomtyme cheſter of the rule do (for
that tyme) gyue place vnto charite whiche the tra-
ſon of necessite oꝫ charite doth ſequyre: god ſo-
bede (natwithſtandynge) þ the rule: therefore ſhulde
be subdued vnto the wylle of any persone: for the pe-
rone that is electe and chesen to ſouereyne: is cul-
tute and ordened upon the transgrefſions and de-
faults of the ſubiectes and nat upon þ tradicions or
dinances of the fathers and patrones of the reuels
whiche ſayd ouereyne is ſo ordened as a myſterie

god

J. Agar

and dispenser of the commandementes of the rule and a
punisher or correctour of the vices & transgressions
of the subjectes. For the bold observances of þ rule
ben (as I suppose) committed by taken unto the pru-
dence & prouision & unto þ fayth/trusse / & frudite of
the souereyness. And nat subdued unto theys wylle &
pleasure. And therfore the selfe fader / þ kyng made
the rule: in all those thynges that bene left & comitt-
ted unto the dispensacion of the abbotte or souereyne
doth speake wately & discretly. For (as I can reme-
ber) he never committeth any dispencacions unto the
wylle but rather unto the consideracion / or unto the
disposition / or unto the prudene & prouision / or els
unto the arbitremet & iugement of the souereyne or
els blyng some other like termes / but never the
termes wylle. Therby meanyng & wyllyng as a pri-
udent wylle & seyfull seruauit: where in case he doth
dispance: to folowe the iugement of reason & nat the
pleasure of his owne wylle. And therfore þ rule: nat
ones: but divers tyme: doth wonolle & warne the
souereyne þ of all his iugementes: he shall render a
peide accouit & reckning unto god. Thus for a suretete
do I rede in þ rule. Let this consideracion apperteine
unto the abbotte or souereyne/ let this thyng or that
be in the prudence & prouision / or in þ arbitremet
& iugement / or els in the dispansion of the abbotte or
souereyne. But that the abbotte or souereyne (at his
wylle or pleasure: maye change any thyng: I haue
nat (unto my remembraunce) red. But rather / let all
persones in all thynges (sayth þ rule) folowe þ rule
as maistres a ruler of al. So that no persones boldly
boldly/nahingselfly: swarkes therfrom in any thyng
The pyprevalent usurper. III. Gregorius.

and dispensacion. fo. C. r.

nat every tyghte / but that tyght alone that the parr
and fater of the rule hathe instituted and ordened /
or (at the leste) that such tyght be after and accordyng
ynge unto the chyng that the sayd fater dyd ope
deyn. For surely the maner and sounte of pffession
is thus. I promisse or pmpse: nat the selfe rule (I
say) but obedience after or according unto the rule
of saynt Venet or saynt Augustyne / and nat after
or according unto the wyl or pleasure of the prelate
or souereyne. Wherfore if I make profession after
or according unto this rule or that / and myne abbot
or souereyne than peraduenture: wolde tempte or
assaye to charge me with another thyng that is nat
after or according unto my rule / or that is nat after
or according unto my statutes / as by examples / the
Statutes of saynt Bisle saynt Augustyne / or saynt
Pacomie: what nede (I praye you) dothe compell
me in that thyng to be obedient / surely none at all.
For that chyng onely (I suppose) may be required
of me: that I haue pmpsed. Ergo nowe you may
leand perceper the meeres markes / and measures
of obedience whiche you require. Syth than the
tenoute and sounte of the pffession: is the maner
and due meane of obediece: and syth also the power
of the souereyne that comaundereth both nat exten
nor stetch but onely so ferre as the bowe of the per
sonne pffessed doth attayne and teche: I may tyght
well call these termes / lesse or more / vnder or above
on this halfe: or beyonde / or yet this terme / or contra
rie: the very limites / the meeres termes / markes /
and deports of obedience. For within this sayd ter
mes and meeres: is the vertue and effecte of obedi
ence inclosed / conteyned / and compassed / wherfore
no

A goodnote
for the p^re
lates.

¶ Of comaundement.

no maner of glone professed in any lawfull order or
religion: may be constreyned unto any thyng above
that lawe of obediencie that his profession semeth to
conteyne ne per ribbited / forbaden / addicted / to do
any thyng under the same lawe / moche more than
may be nat so be constreyned nor letted: contrarie by
to that lawe / that fourme than and maner of obedi-
ence that is the myddell meane & fourme of kyngis
bytwene the sayd meenes and termes: whiche is pri-
ficed and appoynted by dowe and stablyshed by p-
fession as the tree was stablyshed that was in the
myddell of paradyse: shulde (doutles) be onely sub-
iecte and subdued unto the sayd lawe of obediencie
and bounde by that obediencie: unto the comaundo-
ment of the souereyne. Let therfore the comaundo-
ment of the prelate o; his prohibition: never passe
termes and meenes o; markes and tenour of the p-
fession. For that iussion o; comaundement of the so-
uereyne: may nother be extended ne streched above
o; beyond the sayd termes / no; yet be constreyned
o; streched byneth o; under them. For my prelate o;
souereyne shulde prohibe o; forbede me none of thos
thynges that I promysed in my profession no; yet
requye of me any more than I promysed. For he
shulde nother enlarge o; eche my bowes no; multi-
plic my promise without my wyl / no; yet minishe
o; make the lesse / without certeyne & fure necessite.
For necessite: hathe no lawe. And therfore it dothe
excuse dispensacion. But bicaus that wyl alone
doth deserue rewarde: wyl (nat unwortheily) also
slope: dothe oftymes bse a more hyghe degree of per-
fection / whiche is to meane thus. Bicaus that the
wyl in every persone dothe cause the meritts of the
deeds

and dispensacion.

fo. C. xi.

vede: a persone may of good wyl do more than due
to and to inforse and clyme vnto a moxe hysghe de-
gree of perfection. And els / the remissiō of the bowē
without necessite is nother dispensacion but rather
p̄nūaracion: no; yet is the testeynt contracie vñ
to the wyl / amy p̄fesse: but rather mutuall and
grudge / let the prelates therfore: put the meete o;
imydell meane and measure of þ obediēce of theyz
subjectes: accordyng vnto þ bowē made with theyz
owne lippes. And nat accordyng vnto theyz wylles
and desyres / that is to say: the pleasures of the selfe
prelates / mouyng and steyng theyp̄ subjectes and
nat constreyng them vnto thynges of moxe hysghe
perfection. Condescendyng with them whan neces-
sarie requyret o; nede is / vnto thynges of moxe te-
mission o; moxe lowe p̄fection / and yet nat falling
downe with them vnto the same them selfe. But yet
natwrystandyng all that is sayd: let euery subjecte
knowe / that all suche obediēce as is cohibitte and
conspred within the said meetes/termes / and mar-
kes: is nat a perfecte obediēce. fo; perfecte obedi-
ēce knoweth no lawe / no; is arred / constreynd / ne
boūde / whin amy termes / meetes / o; markes. fo; per-
fecte obediēce is nat fōtēt to kepe þ streynes / þ syse
foume of p̄fession: but rather doth despise / inforce
(þ a moxe large liberte of wyl) to ap p̄che / climbe
vnto a moxe large b̄edthe of charite. And euer wyl-
lyng and cedyng vnto all thynges that ben intayned
a comauied / nochyng consideryng þ meane maner /
termes byforaysd: doth by the myght / strengthe
of a liberal / free / a couragious herte o; minde: excede
applye / and streche fo; the ic selfe vnto infinite and
moste large liberte of wyl. This is that obediēce
wherof

*þis ordeyned
moderation and
discretion of the
prelates shuld
comfort / & shud
not constreyne
the subjectes
vnto perfecte*

*A nother
good note
for the sub-
jectes.*

i. Pe. i. D.

i. Thi. i.

Cz. n frat
aliquid im
possibile .

Ca. de gra
dibus hu
militatis .

¶ Of commandement wheroff saynt Peter the Apostle so notably spake. Haynge unto his disciples. Chasteyng and bappyng downe your heries in the obediencie of charite: eche loue other / by whiche wordes he putteth a goodly difference bytwene the obediencie of charite and the other dull and servile obediencie whiche is nat alway quicke and ready unto charite / but rather subdued and bounde unto necessarie. This obediencie also doth properly apperteyn unto that rust plone (after saynt Paule) unto whome or for whome no lawe is ordyned nat so to be vnderstande that any persone maye lyue without lawe / but that he is vndir the lawe / nor content with the hewe of any p[ro]fession / but rather to overpassee that strectnes of necessite by herte deuocion and liberaunce of mynd whiche said obediencie of perfection: the selfe rule of saynt Benedicte dothe nat forgette / but speakeþ playnly therof in that chapitte. Where monachis and warthyng is gyuen that if unto any brother or persone professed any thynges impossible be injoyned or comauanded: he shulde (hauyng confidence and trusse in the helpe or of the helpe of god) be obedient for charite. And in þysame rule also: the thyrd degree of humilitate or mekenesse / discribed and declared to be: whan a religiouse persone is subdued vnto the souereyn in all maner of ouerayp obediencie. And speakeyng that tyme in all maner or in every: the reule wyllethe that in obeyng oure souereyn we shulde nat be content with the same measure of meeteys of oure profession / nat to attende and precisely to consider the durete and bondyng of oure people: nat to take the fourme and maner of our obediencie: of oure pacte and promyse of profession. But

and dispensacion. fo. Cxxii.

But cheerfully and gladly to ouerpasse our vowe/
and to forget the fourme of pmpse / and to be obedi-
diente in all thynges. There is a certeyn matke or
merke of obediece after þ tyme or accordançyng vnto the
tyme: and so the same is the merke and termie of obe-
dience that is the termie of lyfe / whiche termie the ex-
ample of our sauour doth specially comende vnto
vs. fo; he was made obedient vnto his father vnto
deth. As often than as this obedience or this termie
and merke of obedience is broken: so often is it calld
inobedience or disobedience / and synne and trans-
gression or prevaricacion yet surely there is a differ-
ence/fo; what cause/ or by what effection/by what
intent and purpose/by whose precepte or comande-
ment/or by what maner of comandement: this yuel
synne of inobediece be comitted or done. And surely
I say that no maner of inobedience or disobediece
is better to be despised or lytell set by / natwithstan-
dyng that every disobedience is nat to be esteemed /
weped / and considered of lyke peryll and ieopardyl
example. fo; this is a comandement of god. Non
occides. Thou shalt nat flee or kyll any persone. yet
make here in case two homicides two mansleers.

The thone hathe Nayne a man by couetous mynde
to robb hym of his goodes: but þ other hath done
the same vnhappy dede: fo; necessite in defendyng
of hym selfe. Both nat here the cause very euidently
departe and put difference bytwene the thone leþre
and the other leþre/that is: bytwene these two offe-
res / makyng the synnes and trespasses of this one &
selfe same transgression: moche vnlkyke: it dothe in
dede. And in lyke wylle / if lodeyn þre or wrath had
caused the thone to do this mischefe: and shudious
mas

Many wyl
be well wa-
re they pas-
nat the
bonde and
duete of
theyr pro-
myse.

Philip . 2.

called

for

for

for

¶ Cōmaundement.

malice or olde w̄zath had caused the tother. Shuld
that thyng than that is p̄ued to be done with so lyke
affecte and desye: be w̄yde considered and i-
ged by lyke iugemente: nay verely. Forthermore
no maner of incest or sylthie pollusio nothing could
be more obſtene & shamefull: than þ the daughters
of Loth shulde so abuse theyz owne father: a þer
every man may perceþue / that the pitie & religion of
theyz intent and the intent of theyz deuoute myode:
dyd moche euacuate / oþ at the leest dyd mynisse &
make leſſe the default and gylt of that sylthy & cur-
ſed dede. In lyke maner nowe of the souereynē that
doth cōmaunde and of the mater that is cōmaunded
a lyke diſtinction and diſference may be considered
accordyng vnto reason. So that the more auctorite
the persone be of that doth cōmaunde: so moche the
more shulde the ſubiectes ſcē and d̄ede the offencē
of inobedience. For the transgredion and breaking
of the cōmaundement of the more auctorite muſt be
stemed and ſuppoſed more dampnable. For it is
better to be obedient to god: than unto man / and
better to be obedient vnto the maſters and souereynēs:
than vnto the diſciples / and yet among þ maſters
and souereynēs / as it is better to be obedient
vnto our owne souereynēs than vnto ſtraungers /
as we knowe & be i ſurete vnto whome is best to be
obedient: so nat to be obedient is moſte detestable /
hatfull and deſpleaſant. And in lyke maner is it
of the ſelſe cōmaundement and of the thyngē that is
cōmaunded. For vnto the more and greater cōmaun-
dementes: more care and greater diligēce: And vns-
to the leſſe: leſſe care & heſte is to be gyuen. And ac-
cordyng vnto the ſame conſideracion: in contemþ &
despi-

Of dispensacion. fo. C. xxi.

despising of them: more or less offence is done. And to shewe whiche comandement is more and whiche less. I say that hangeth vpon the wyll & mynde of the comander and as ma may be in surete to know or suppose: whiche he more or less willeth and desyreteth that doth comande: wheret it be god or ma. As by example it is a comandement of the gospell that thou shalt nat stele: that no man shulde do theft. And a nother comandement also of the gospell is this. Gyue vnto every neare persone that askethe of the both these comandementes bene great. For they ben both diuine: that is the comandementes of god. But yet is the comandement of nat stelyng / of no theft to be done: the greater comandement. Every man maye knowe well that nygardes done nat so moche displease god: as done theues or robbets. And that also of the two puelcs: god hath leuer we kepte our owne goodes vnto our selfe: than that we we shulde take away other folkes goodes. And so maye euery man knowe: that he dothe lesse synne þ wyll nat gyue away his owne goodes: than dothe he that doth robbe or stele that is nat his. But in the commandementes of men: is selden founde equalite / bycause þ (accordyng vnto the variaunt necessites or profytes of those thynges that shulde be done) the affection of the souereynes or comandours: is varied and doth chaunge. And that thyng that they done thyng suppose and iuge to be moste ryght and moste commodious and moste profytta ble: that done they moste couete and requyre more principally and byfore other thynges: to be obserued kepte and perfourmed. As well therfore: þ qua lita/condicione / & maner of pceptes or comandementes

Marci. 10.

Luce. 6.

nedp

Of commandement.

as the auctorite of the souereynes or comandements
done both p̄fixe appoint & determinyng therē tenuyng
and measure of obedience: and also the offence and
default of inobedience or disobediece. Wherē (as is
sayd before) in al prelates of great auctorite: and in
all theyz comandementes of very great profytte: þ
subjecte is more streylyng bounde with all diligence
to be the moxe obedient: So moche moxe is the con-
tempte and despisyng of these comandementes: gres-
ter and moxe greevous offence synne and trespass.
These distinctions thus well noted and marked:
both the maner and forme of obedience: and also þ
weyght and ieqvallytē of inobediece: may lyghtly be
founde and perceyued. By these degrees: we maye
discerne iuge and put difference nat only bytwene
the day and the nyght: that is to saye: bytwene the
good & profyte of obedience: & the yuell and hurt of in-
obedience: but also maye we discerne bytwene the
day and the day: & lykewyse also bytwene the night
and the nyght: that is to meane bytwene good and
better: and also bytwene yuel and worse: it is (accor-
dynge vnto the sentence and mynde of our mayster &
patrone) a good degrēe of obedience: whan the sub-
iecte is obedient for feare or dreade of the fyre of hell
and of euerlastynge damnacion: & yet bycause of þ
bonde of holy profession whiche he hath professed.
But yet is that degrēe better: whā the subjecte is ob-
edient for the loue of god. For the fyre of charite. But that
do I cal the best degrēe of obedience: whan þ worke
of thyng intayned or comanded by the souereyne:
is of the subjecte receyued with suchē herte & minde
as it was comanded, for whan the intent of þ sub-
iecte

The best obedi-
cence.

and dispensacion.

To. C. xxxiii.

fecte in the execution of the souereynes prepte: doth
hange vpon the wyll of the plate: it cometh to passe
that the studi and diligence of the subiecte / to accom-
plissh the and fulfyll that thyng that is intyned or com-
maunded: is nother more vnto lesse thinges nor yet
lesse vnto the moare thynges confusely and vndiscr-
etely as oftymes happeth and is wont to fall. But
whan þ bette / minde / and good wyl doth moderate
and measur all maner of imperties and comaunde-
mentes accordyng vnto theyr dignite and degré: þ
subiecte shall knowe every where howe to kepe a
due meane and measure / that is to say: as well in ob-
seruyng and kepynge those thynges that ben com-
maunded: as in auoydypg and escheuyng of those
thynges that ben prohibite and forboden / nat so that
the subiecte shall thynke or suppose the leest thyng
that is comaunded / to be set at a lytell or to be despis-
ed / althoughe he may wel repute and wey þ thyng
leest that in dede is leest. But that thyng leest: is ca-
led in comparison vnto the greater thynges. The
vereyn meke and obedientie subiecte: knowethe well
howe he shulde in no wyse despysye the leest / and yet
howe moste chefly to cure the molte. for such a sub-
iecte wyl (by a certeyn inwarde sauour and spiritus
all fealynge of the deuout and seychfull mynde) dis-
cern and iuge howe in the comaunderementes of his
souereyne: he may (in a maner) answeire him (by his
dedes) as the prophete dyd our lordes saying. Tu mas-
dasti mandata tua custodi ti nimis. Thou hast (good
lordes) comaunded thy comaunderementes to be streytly
kept. In whiche saying (by cause he sayd nat vniuers,
saly all thy comaunderementes) we muste nedely vn-
derstande those comaunderementes / that bycause they

The pype,

A. i. be nat

Of comandement.

be nat (by any occasiō) without great & greuous offence violate or defouled: bene nat therfore (whan they be defouled) without great & greuous peyne y doneed & forgyuen/ as by the exāple of this comādement. Non occides. Thou shalt nat see or kyll/ and suchē other/ þ kepyng & perfouctmyng wherof: may never be vniust nor puel: nor the transgression and breakyng: may euer be good nor lawfull: by any dispensacion onely of man. Other comāundementes of man that of the souereynes may recepue dispensions: bycause that whā they ben broken: they may be punished by moze lyght censure and iugement: ben therfore/ caled moze lyght comāundementes / as by example of lyght lagghyng interdicted and forboden. And of silence indicted/ intyned/ intyned/ and comāunded. Soz these (if they come nat forthe craty vnto comāundement) ben no synne at all / but if comāundement be gyuen vpon them: then (if they be nat kept) they ben reputed & accounted as spone or to be synne. So yet: that the transgression and breaking of them fortune and happe to be by surpicion vnewnes or forgetfulnes/ and nat by contēp or despysyng. Thereben other meane comāundementes/ of the whiche those p̄ceptes ben constitute and ordened whiche you call factitious/ that is to say: as simuled/ feyned/ or made lyke vnto the other p̄ceptes whiche (for a surete) in as moche as bylongeth vnto them: done conteyne a ferre different necessite from the naturall p̄ceptes. And yet nat withstandyngt may they nat (without some offence) be neglected or lytell regarded / nor yet without criminall synnes & greuous offence may they be concempned & dispenſed specially whā they be intyned by the that haue power

Note here
that man a
lone may ne
uer dispens
with the la
we of god
that is to
say excepte
reuelacion
or by the ho
ly ghost.

Example

28-A

28-B

power/bnto whome ppetly is layd by our saviour
in the gospell. Qui uos audit:me audit, et qui uos sper-
nit:me spenit. Who so euer dothe obey you:dothe
obey me. And who so despiseth you:desppseth me,
for althoough þ selfe qualite & condicion of þ weche
imponed & comaundered:myght of it selfe or by it selfe
be wout bode or office:yet (natwistadynge) þ weghs
& grauite of the souereynes auctorite: both make þ
subiecke boude unto the comaunderement. And þ comau-
nderement ones broken dothe make hym boude unto þ
offence/but nat unto great offence:if there be no cō-
tempt / let this therfore be rule genetall of all thole
thynges/that by the selfe/of the selfe / o; for the selfe/
ben nocher good nor bad. And of all those thynges
also/that ben nat fixed & stablyshed other by the in-
stitution & ordinaunce of god or els by þ ppet pbes-
sion of any psone:that in all suche: if they be nat cō-
maunded:eyther parte may lawfully other be admis-
sed perfourmed & done / o; els omitted & vndone o;
left. But whan they be comaundered:they may neuer
wout synne be neglected o; lytell regarded/ ne euct
be contēpned & delphysed wout crime and offence o;
penly to be punished. for negligence euery where
is culpable, & contēpte:damnable o; condēpnable.
for these tweyne ben moche different/because þ ne-
gligēcie is langout o; disease of dulnes o; pdlenes
o; of an ignorāt o; forgetfull minde. But contēpt is
swellyng of pryde. Contēpt therfore/in euery kinde
& maner of comaunderementes is euert in lyke weght &
butthen greuous. And comunely damnable o; con-
demnable. But negligēcie i those comaunderementis
þ ben fixed & stablyshed:is very greuous / & i those
that ben mouable & nat stablyshed:more tolerable

The pype,

A.D. II. o; sus

what is ne-
gligēcie.

Scattered

¶. 21. 15.

Ready - 15

for

¶ Of cōmaundement.

or sufferable. Example adulterie; scolded, answere; by what so euer meane or maner / or by what so euer mide or purpose it be done: is euer filthy flagitious and criminall synne. But a lyght wōrde in tyme of place of silence: spoken by chounce of forgetfulness or ouersyght / or a laugher breaking out sodeynly of a behement passion rather than of presumption contrarie the preceptes or statutes: whiche natwritan dyng is a signe and token of a negligent mynde or of a dissolute spirite / these may therfore deserue more lyghtly forgivenes: bycause they bene reputed & accounted scant for any synne. But what if the tonge (knoweth and of deliberacion) be relaxed and put at liberte to speake hayne & ydle wōrdes although there were no silence comauded at all: no man wyll deney but that thyuge notwithstanding is blsupered contrarie vnto the rule of trouthe that is our lord Jesu. For (without any doute) accounte and rekenyng shalbe requyred therof in the last iugement. So our sautour sayd hym selfe ferefully thretynge. ¶ Of euery ydle wōrde (sayth he) mē shall tender reson and yelde accounte in the day of iugement. Iles wo may be vnto vs to thynde what maner of accounte may be rendred & made of ydlenes. And yet is there none ydlenes: if it be nat vitterly boyde of reson or lawfully cause. And yet euery persone may well knowe that one wōrde of detractiō and backbytyng doth moze depely wey vnto synne and dampnacion thā done innumerable wōrdes of ydlenes / howe soe for there is discretion and difference in the preceptes or cōmaundementes / and likewyle in the defauutes of offences / bycause (as I sayd byfore) the transgression of the moze cōmaundementes: is moze greevous

and dispensacion. fo. C. xxvi.
uous/and of lesse:is lesse offeices. But on the partie
of the comauementys/that is to thē that done gyue þ
comauementes:is none suche difference. For whe
ther god or the souereyne that is the bycare of god I
do gyue any maner of comauement: all is one / &
by lyke cure and diligence to be obeyde/and by like
reuerence to be perfourmed/where natwithstanding
the souereyne doth nothyng comauide contrarie vnto
to god/whiche thyng if shulde fortune: I wolde cō-
sape the subiecte without any doute to ten to leyne
vnto the sentence of saynt Petre/sayng that it by ho-
ueth and is necessarie rather to obey god than man.
For other must the subiecte so answeare with the A-
postles:or els must he(vnto his rebuke)here þ was
sayd to our sautout vnto the Pharisēs. Why done
you trasgreesse and breake the comauement of god
for your owne tradicions and ordinances. And if
the souereyne that is but a man:be greued or discon-
tent/to be despised and contraried of his subiecte ra-
ther than he shulde be despised that teacheth man al-
maner of science leynyng and copyng whiche is god
hym selfe:let that sentence of Samuel confort hym
whiche Samuell you also dyd allege:wherby he se-
med to discerne and iuge byt wene lepre and lepre/þ
is to meane bytwyxte one synne and a nother sayng
thus.Si peccauerit vir in virum. &c. If one man do
offende or trespass agaynst a nother: yet god maye
be mercifull vnto hym. But and he offendre and tres-
passre vnto god:who shall then pray toþ hym? And
therfore if I perceyued and felte my selfe constrainyd
in this artycle or case/that I shulde nedely other of-
fende god or els man: I wolde gladly chose rather
nat to offendre god / and that surely were moze sure

The Pype,

A. iii. and

comauend

and
art. 5.

1. q. 1. re. 2. c.
sayng of

Of cōmaundement.

and moste iuste o; ryght. For I haue good consoite
by this p̄esent teſte of the pphete for the offence o;
hurte done o; þ I haue done vnto man: þ is to ſay:
the mercy & forgyuenes of our lord god. But if I
wylfuſſly offend god: who ſhall pray and be meane
for me:none. For if I ſhulde ſie & haue tecourſe vnto
man onely therfore that thynge Scripture wyll not
couſayle me/but rather ſayth. Cursed be þ person
that putteþ hiſ full hope & truſte in man/it is good
right thā it ſo be. For if a pſon offend god/ & though
þ were vnderſtande þ he ſo dyd/rather thā he wold
offende and diſplease man: who ſhulde yet (ſaiſh the
teſte) pray for hym ſurely nother of them both may
pray for hym. For the prayere of hym that dyd the of-
fence to god & the prayere of hym alſo for wholſe ſake
o; fo; whome he ſo dyd: ben both i lyke maner vnto
almyghty god executable/abominable & to be abho-
red. Therfore ſuche a perſone muſt be loſht & ſouide
that may be couenient to appeaſe þ perſone offendēd.
For if any default be in that the ſouereyne as maſt
offended/by cauſe that in that caſe he iſ nat obeyde:
ſurely þ better & more reaſonable cauſe: doth moche
extenuate minifle and rebate/o; rather adnull and
deſtroye that offence/wherfore (whan the Scripture
ſayth. Si peccauerit vir in virum. &c) That iſ: if maſt
do offend agayne man / we muſt vnderſtande / fo;
goddes cauſe. For the offence of any of our neghbours
nat onely of our prelate: can neuer be excuſed but o;
nely in the cauſe of god. And els ſhulde we be coſtra-
tious vnto ſaint Paule where he ſayth. Whan you
offende and trespass againe your brother/that iſ to
ſay any chriſtiane: than done you offend and tres-
pafe agayne Chriſte. For as vnto our prelates: we
haue

and dispensacion. fo. C. xxviii.

have a sure holde of the testimonie and wytnes of þ
selfe trouthe our saviour Christ. Saynge thus vnto
his disciples. Qui uos spernit: me spernit. Who so
ever doth despysse you: despiseth me / and in a nother
place he saythe of euery christiane. By other haue
nat you: wyl/appetyte/o; despyse/to despysse any one
of the leest of these pullettes and innocent persones/
and in a nother place. Who so doth flaunder/ȝ gyue
occasion o; yuel example vnto any of these pullettes
and innocent christianes / our lordes sauue vs from þ
foloweth/howe be it yet the occasions and yuell ex-
amples of all maner of persones: shulde nat be weyde
in lyke balance. For otherwylle shulde be occa-
sions of pullettes and innocent persones be taken / ȝ
otherwylle of the pharises / of whome our saviour
sayd vnto his Apostles whan they sayd and were
escayde lest the sayd pharises were flaundered /
shulde take occasion at the wordes of trough saying,
Hystre them(sayd he)take pacience with them.
For they ben blynde/ and the leders o; ledes men of
the blynde. For the flaunder o; occasion of the inno-
centes: doth descendre and come of ignorance and
lacke of knowelege/but the flaunder of the pharises
cometh of very malice. For the innocentes ben flaun-
dered and offendred:bycause they can no better/ and
the pharises:bycause of they; hatted and malicious
mynde. Wherfore I suppose these sympyle persones
ben caled pullettes:bycause they haue a good minde
and good wyl / but they haue no great conyng no;
letynge. They haue a zeale of god/but nat accordyng
vnto science ryght coning ȝ letynge. The flaunders
of suche persones o; they; occasiōs:done puoke all þ
sones to

Luce. 10.
Math. 18.

Matt. 18A.

There folo-
weth it were
expedient
that a myl-
stone were
hanged in
his necke /
he diuined
so i the dept
see / planed
March. 16.

Galla. 6.

of comauement.

cure/helpe/and consolete them/and nat vnto p[er]sones/ger/and displeasure with them/and specially spirituall persones accordyng vnto the lesson and p[re]cept of saynt Paule.you(sayth he)that ben spirituall persones:must instructe and teache suche maner of simple persones in the sp[irit]ite of leuite/mildnes/sw[ift]nes and softe maner/gentell and sober behauour. for it is verey moche agayne iustice and ryght/þ such simple persones shulde deserue the indignacion of man that so lyghtly done obteynie the pitie/compassion and mercie of our lord. For those persones that crucified our lord and Sauouour Iesu:were in that dede great synners and dyd moche offendre but in theyz estimacion and byseuering xþeþ were p[ro]fylles and simple persones. And so althoughe on þ thone parte they deserueth þ wrath and displeasure of god:yet on the other parte:they deserued forgiuenes of theyz synnes. They had(surely)ben happy and blessed:if(accordyng vnto the wordes of our lord)they had nat ben slaudred nor taken occasio of hym or in hym. But syþ they so dyd:what were they els therin:but miserable wretches:and yet nai withstandyng:were they to be petis and receyued vnto mercy and grace/whiche thyng:that pitious and moste mercyfull supplicacion:that our sauour sufferyng and hangyng in the crosse/and pet natiwstandingyng hauyng compassion vpon them:dyd thus make for them:doth well approue. Father(sayd he) I byseche þ forgyue them/and as though he wold in maner excuse theyz default/and (into notable myn and horriblie dede)shewe the reason wherþen Shulde haue forgiuenes. there folowethe soþthwith þcause they wote nat what they done/ as thought he

and dispensacion. fo. C. xviij.

he sayd. In that ben they worthy forgyuenes: be-
cause they ben puselles and syngle in leynynge and
knowlege. Therfore do I forgyue them: bycause I
am nat knowen of them. For if they had known
what they dyd: they wolde never haue crucified the
lorde of the glorie. There ben other psones whome
I do nat so lyghtely forgyue. For I knowe well
they sawe and perceyued me and yet dyd they hate
both me and my fathet. For suchepuselles and spm-
ple psones in leynynge: saynt Paule spake feerful-
ly and roughly vnto them that had leyning/ and yet
wolde nat condescende and cōfōrte they iinficiours
sayng. That brother for whome Christ suffred deth
shall perishe and be lost in thy cōnyng or leynynge/
Item than the flaunder and occasion of smale and sim-
ple psones is so moche to be auoyded: + flaunder
moche more shulde the flaunder and occasion of the
prelates & souereynes be auoyded whome our lord
god: in maner makynge equall with hym selfe i both
partes: dyd impute and applie vnto hym selfe: the
reuerence and also the contempte or despising done
vnto them. Sayng vp open contestacion & witnes
of the gospell. Qui uos audit: me audit. &c. Who so
heateth and doth obey pou: doth here me and is obe-
dient vnto me. And who so despiseth pou: doth also
despise me/ whiche sayng in sentence is also concey-
ved in our rule thus. That obediece that is exhibite
and done vnto the souereynes: is exhibite and done
to god/ wherfore what so euēt þ souereyne mā doth
comauande in the persone of god (So natwithstan-
ding we be in certeynre it dothe nat displease god)
shulde be rescpued nat other wyle in all maner: tha
t god hym selfe had so comauanded. For there is no
The pype, B.B.i. Differ

1. Cor. 2.

Jo. 13. D.

1. Cor. 8.

flaunder
flaunder. Lii. 10. C.

C. de obe-
dencia.

+ crepled

.116.13. . Of commandement.

difference wether god make open & shewe his pleasure
vnto man by hym selfe or by his ministres and
seruautes whether they ben men or Angelles. But
here you saye peraduerture: that (in thynges doun
full) the soueraynes may lightly be deceyued in the
very knowlege and perceyving of the wyll and pla
cute of god. And so may they deceyue theire subiec
tes in contraudynge the same as of the wyll of god.
Wherbiel I answe and saye that nothyng doth
deceipt of the souerayne apperteine or bylonge vnto
the subiecte. Bycause he knoweth nat wether he be
deceyued or nat. But rather shulde every subiecte
suppose the best syth he hath good auctorite of scrip
ture. Quia labia sacerdotis custodiunt scientiam.
That is: the lips and mouthe of þ preste: done kepe
and conteynel science/knowlege/and lernyng. And
of his mouth done the people require the lawe. for
he is the Angell and messenger of our lord. The
people I sayd muste requyre the lawe. But what
lawe: nat that lawe that is set forthe and comau
ned by þ auctorite of any scripture nor yet that ma
nifeste and open reason may proue. for of all such
lawes we nede no maister to teache vs what we
shulde do/ne yet to prohibe ne forbide vs that we
shulde nat do. But whan a mater is obscure and
harde to understande / and than we doute whether
god wolde so or otherwysse: than muste we requyr
the lawe of the lipps that done kepe lernyng/ & haue
the certeynte rendred & shewed by the mouthe of the
Angell of god: that is the prelate or souerayne. for
divine counsell: most surely may be required of hi
that hathe the dispensacion and charge of the mis
ties and secretes of god / we shulde therefore (in all
thynges

and dispensacion. fo. C. xxix.

thyngy that ben nat evidently contrarie vnto god) be obediente vnto hym that we haue in the sede of god as we wylde be obedient vnto god. And yet surely do nat I therin speake contrarie vnto the holy prophete Samuell as though he wylde gyue the auctorite of god vnto man. Byth he in the so sayd chaperitre: doth playnly put difference betwene both those auctorites. fo; that thyng that I do affirme and say of donfull thynges: that thyng doth he desir of thynges open as whan he sayth. If one man trespass o; offendre agayne a nother man / wherun we muste understande for god: rather than he wold offendre god. fo; men(many tymes) done presume to comauande other men they subiectes: thyng that ben contrarie vnto god. But you hereof taking a grounde and occasion of argumente: done make this reason. If this be trouthe / that we muste estime / poudre / and wey / o; iuge all the commaundementes / institutes / and ordinances of oure soues vertepnes: as the commaundementes of god and in like weyght of auctorite: it muste nede than folowe that fewt men o; none (vnder the obediēce of man) maye scante o; rather by no maner of meane maye besaued. fo; amonge so many a great multitudine of commaundementes: as the prelates done gyve / and that often tymes by negligence and without deliberation: it is very harde o; els bitterly impossible for any subiecte / never no; at any tyme to offendre o; trespassle. And sately I do nat deney / but that vnto so great a perfection to be fulfilled is so greate a difficultie / and hardynes required howe be it that so great difficultie / whane the maner is interprised and presumed: with a herte and

The Pype.

B.B.II. mynde

I. Reg. 1.

8

To appre sente
wne frolyg
of. qyng tgo
jstis / mōt of
fameell. But
I suppose tgo
saynt bernard
auncēt. Somer
tgo so that
firste / late
of his tyme off.
to call d. luke
samuel. tgo
16 tgo 160
of fanceell.

112

Deuotio[n]

113

114

115

116

117

Of commandement.

mynde bperfecte; for (of a surete) these ben the signes and tokens of an bperfecte herete and of a fable and very faynt wylle/that is to say: when the subject wylle discusse / trie out / and reason the statutes and ordinances of the seniores and olde fathers. And to Coppe and Stycke oþ doute at every precepte and comandemente/and to aske whyp/wherfore/for what cause/and by what reason he shulde so do. And suspekte puer of any precepte where the cause is unknowen. And never to be gladly obedient:but if peraduenture the precepte do please and content the p[ri]ue/ oþ els when euident and open reason oþ hindouted auctorite doth shewe unto them / that other it maye nat lawfullp/oþ els is nat expedient to be otherwise. Suchemanner of obedience:is very delicate and therer/oþ rather a molest / greuous/oþ combustible obedience. This obedience : is nat that obedience that es taught and comanded in saynt Benetts rule/call/there obediēce without taeyng shopeage/oþ let whan the mater is disputed and reasoned : there is rather the wylle and crafty obedience of an hyghe mynde and prouide herete:than the obedience i of the prophete: In auditu auris : At the syȝste beasynge/ it is therfore necessarie that suche a carnall mynde be nat only greued and letted:but also oppressed and holden bindet:with the weght of some good persecution interceptid and taken in hande by purposse. For the infirme and fable flesh can nat beete that swete poche and lyght oþ pleasaunt burthen: which the spirite alone:prompt and redy unto all obedience doth dayly put in experieunce. For the poche of Christ is both a heuy burthen and also imposseble oþ untable:unto al the that have nat the spirite of Christ.

Psal. 17.

As the p[ro]fession of religiōus obediēce.

Hec

and dispensacion. ffo. C.rrr.

Here some of you peccadurture wyl say. If this be
true: the lawe of our rule is given unto vs: that our
sime and office shulde aboude and increase therby:
because it is occasion of our more greevous offence,
surely you saye trouthe. But yet is nat the rule
therfore in default: nor yet the makers of the rule.
But the default is in them that without prouidence
and due profe of them selfe unwysly done professe
the rule: and after theyr profession: unwchedly done
breake the same. Rom. 7. ffos; surely (as saynt Paule sayth)
the commaundement is holy and iuste. But thou
shulde knowe and perceyue thy selfe to be a carnall
personne / soldre by custome and subdued unto synne,
And that thyng: shuldest thou haue sene byfoore thy
profession. So that thou shuldest nat haue bygone
and leyd the sondacion of this euangelike tounce:
byfoore that thou sittynge and by good deliberacion
consideryng all thynges: haddest accounted with
thy selfe / whether thou hadde expens and sufficient abi-
lites to perfourme the same. But nowe there is
no remedie / but other that thou: corrected & refour-
med; by obedient unto thy souereyne and seniores:
o; els confounded / and mocked: thou here (unto
thy shame and rebuke) the wordes of the gospell.
This personne byganne (lyke a sole) to bynde: & was
nat of power to perfourme ne make ende therof.
But peccadurture here you wyl saye unto me.
Sey; done you suppose o; thynke / that any subiecte
wape be founde and proued so perfecte: that among
so manyn and so smale commaundementes as by the
souereynes (some tyme negligent and forgetfull)
ben gyuen: wyl never overpassee ne offendre in any
of them. Nay surely / but I graunt well that no sub-
exercis
6e
Lu. 14. F.
BB. III. lecte
The pype,

¶ Of comandement.

fecte is so perlettē. Speciellē: byt the holy spōph-
les sayd of them selfe. In multa offendimus omnes.
Et C dixerimus quia peccatum non habemus: ipsi nos
seducimus. We done (say they) offendē in many syn-
ges. And if we say that we ben without synne; we
done deceyue ourselfe. But yet I saye that if we o-
uerpasse and breake any suchē comandement: we
do nat forthwith perisshe and stande in the state of
dampnacion therfore specially whyl holy scripture
deth confortē us therin. Sayng if any of vs tres-
passe and do amysse: we haue an aduocatē our sau-
our Iesu Christē that is iuste and true: and he is the
meane of forgyuenes for al our sines. Of whomē þ
prophete Esai wytnesseth sayng that he dyd pray
for transgessours and synners/ that they shulde nat
perisshe and be dampned. Wherē is moche to be no-
ted: that althoughe he prayde for transgessours &
trespassers: yet is it nat red/ that euer he made sup-
plication for contempnērs and despisers. But sunce
þ they may never perisshe/ ne be dampned/ for who
me out Sauour Iesu prayeth that they shulde nat
perisshe/ wherfore I can nat se ne pceyue: whyp you
shulde suppose and synke every inobedience and
transgression/ of every comandement thoughe ne-
ver so smale: so to be exaggeate/heped/ and iuged
so great synne. that you shulde haue cause so to ferre
and so to crye out sayng. What synne vnto any tel-
igious persone/ may nowe be vndall or lyght: bythe
the synne of inobedience is so leopardous & so hard
to escape in every maner of acte or dede we do: But
you suppose and byleue that the cause therof is/ by
cause that I sayd byforē/ that as moche auctorite &
obedience shulde be had and gauen vnto the coman-
demē

Iaco. 3.
1. Io. 2.

1. Ia. xxiiA.

Fsai. 53.

Note well
that contēpt
is greuous
& perilous.

and dispensacion. fo. C. xxxi.
bementes of the prelates: as thoughe they were com-
maunded of god. And that thyng you sape: bycause
you perceyue nat that the selfe preceptes of the gos-
pell: done moche diffre among oþer betwene the selfe
bothe in the merite of the obseruacion and kepyng.
And in the peccat oþ leopart of the transgretion i
þreasynge of th̄. But as we knowe soþ a certeyn
that al comauementes ben nat of one necessarie oþ
of one heylite/noþ of lyke dignite to be kepte: so we
maye knowe that the same oþ lyke sentence oþ iug-
ment: Shall nat be gyuen for the transgretion of th̄
all/noþ per shall dispaynt and vnylyke offēces: haue
lyke peynes ne punisshementes. For the negligēce
of those thynges is nat of lyke defaulte oþ offence:
that ben nat comauanded by lyke cure and charge
and therfore the peyne oþ punisshement is nat lyke.
Soþ(if you loke well) the selfe gospell doþ dampne
excondampnas well the great offence of surfeite.
as the surpitude and sythyness of fornicacion. redemp^te
But per every maner of ydone wylde more abhorre
and loathe of those two yuelles: to be defouleth with
fornication: than to be ouertene with surfeite.
The essenciall trouthe therfore that is our saviour
Christe in the gospell of Mattheiu and Luke/ bñ,
þur the teraies of a beamie oþ a blocke/ & of a strawe
þa more. Both put difference bytwyxt the gre-
uous and the lyght defaultes oþ offences of moþe-
tience. And also by his disputacion oþ rather his
definition and determination i the gospell: playne
distinction is made unto vs / what peyne and pu-
nisshement/ is due unto every defaulte or trespassel
whanne and where ourc sauioure mad
and is. The pype, 10. according to B. III.

I defawlted
Matth. 7.
Luce, 6.

Matth. 5.

16

¶ Of commandement.

made protestacion and declared / that some persone
is worthy iugement . Some worthy counsell / and
some other is worthy the syre of helle . Ergo than it
foloweth nat by any constraint of necessite / that all
thoughe the auctorite of god be graunted unto the
prelates in theyr comaundermentes / we shulde ther-
fore suppose or byleue : that no synne might be founde
in a religiouse persone lyght / or bentall / but all deed
ly / no ; yet doth so folowe that in every act or deede of
a religiouse persone : shulde be treaparty and peryll
of criminall inobedience . Let in case that synne be
criminall and deadly / wherunto the peyne of þ syre
of hell is appoynted / yet may nat we define and de-
termine that synne to be criminall : that (by the iuge-
ment of our saviour) maketh a persone gyldy / onely
of iugement . And yet wyl nat I deney : but that is
a gyldy or offence : that maketh a persone so fette guilty /
and if it be a gyldy or offence : it must nede be synne .
And every synne : is contracte unto the comaunder-
ment of god . And what so ever is contracte unto þ
comaunderment of god : is calld disobedience . Herof
nowe maye we gather and conclude : that one bzo/
cher to be wrothe with a nother : is inobedience / and
yet is it nat criminall synne . Se nowe that one syn-
ne here founde : that unto a religiouse persone is lyght
& bentall synne / whiche synne also doth make the per-
sonne a transgressor and breaker nat onely of the co-
mawndement of man : but of god . In this synnde and
maner of transgression ben conteyned many folys / þe
or bayn speches and what so ever is done / sayd / or
thought poynt and bryde . So ; suche bene never bled
but contrarie unto comaunderment / and contra-
cte unto the comaunderment of god . For surely they ben

*That synne
is calld cri-
minall that
is worthy o
pen and gree-
uous corre-
ction whether
the synne
be deadly or
beniall.*

I corred.

• d . 928

d . 928

and dispensacion. fo. C. xxxii.

ben synnes. And god doth prohibite and forbede all synne and yet notwithstanding: they ben reputed and accounted as benial and nat criminall synnes, Excepte whā by contempt they be tourned into vse & custome. And yet than is nat the kynde & maner of the synne to be wypde & regarded: but rather þ intent & mynde of the synner and trespasser. fo; (of a sūcete) the pypde and hyghe minde of the persone that both despise the comaunderement: And the obstinacy of the impudent persone: done in the leest comaunderementes: make the synne and offence very great: & done couerte & tourne the lyttel wert oþ pulshe/that is to say: a lyttel deformitie oþ simple transgredion: into the crime & notable defaute of greuous rebellion. fo; a sure conclusion thā: take you heed/ & note well: wherin(without any doute) the crime of inobedience resteth & remayneth. Where the sayd pphete Samuell sayth. Quasi peccatum ariandi est repugnare, et quasi scelus idolatrie: nolle acquiescere. To repugne (sayth he) & to withstande the comaunderement of god: is equall and lyke unto the synne of diuinaction oþ wychcrafte. And to wyll/ that is to saye: to have no wyll to leyne and applye therunto: is as the notable synne of ydolatrie/he sayth nat here: note to leyne/oþ nat to aplie/but to nyll oþ nat to wyll. So that the selfe simple transgredion of the comaunderement: is nat reputed and supposed here to be þ sayd synne of ydolatrie: but the proude contempt of the wyll. fo; to nyll obey/oþ nat to wyll to be obedient/ and nat to obey/oþ to be obedient: ben nat both one / nor the same thyng. fo; nat to obey/oþ to be obedient: cometh some tyme of errour oþ ignorance/ and somtyme: of infirmitie oþ frayle. But to nyll/oþ nat to

i. Reg. 15.

Note well.

m. A
m. X

Of comandement.

to haue wyll to be obediente : cometh euer / other of
an odious and hatefull pectinacie and strowardnes
o^r els of þ contumacie and rebellion of a kyfle herre
and stubburne stowake / that i no wylle shulde be suf
fred ne boutne / whiche thynge also : is selfe repug
naunce and to withstande the holp ghooste. And if it
shulde perdure and continue vnto desche: it were blaſ
phemye / neuer to be remitted and forgyuen / noþer
in this woldē / no^r i the woldē to come. Everymā
therforē of breaking of comandaunement: doth nat
make inobedience criminall / but to repugne & with
stande . And to nyll o^r nat to wyll : doth make euer
inobedience criminall . For many persones b̄tē
many tymes inobedient without that vngracious
and rebellous wyll / it can nat be than as pou lape/
that inobedience vnto euery religiōus persone is e
uer in ieoparty of criminall synne: Syþ i the trans
gression of a religiōus persone / is so of thynges none
suche criminall synne : as ofte as in the same trans
gression / there be no suche stowarde contentious
and stryuyng wyll o^r mynde / without cause ther
fore: done some persones (as pou lape) make compa
rison of somemaner of disobedicces: vnto that olde
inobedience that was done in paradise . For that
inobedience was vblant / and of stenthe and po
wēt: nat onely to bynde the persones: but also to bi
clate and infecte nature. At withstandyng I sup
pose and thynke betely / that also that selfe syȝt and
molte greuous preuaricacion / and disobedicce was
iuged to be molte great and greuous : for none o^r
ther cause o^r (at the leest) molte cheſly and most ſpe
cially ſo iuged bycause of þſtowarde wyll / that is

I rontine.

Luce, 12.

I maner

and dispensacion. **Fo.** Cxxiiii.
to say: that rebellious defens that folowed the said
inobedience. **Fo;** whan our lord god alked of the
the cause of theyz synne / and why they dyd that of-
fense/because he wold punke the to be penitent (**Fo;**
he willed nat theyz deth/but rather that they shulde
have bene conuerted and lyued oz had theyz lyfe)
they (by stowarde wyl) dyd chose rather to declyne
and courne away theyz herete (as the prophete sayth)
vnto the wordes of malice / so to forȝe and make er-
rours in theyz synnes. **Fo;** the malice of the fyre syn-
ner Adam: was double/and in two maners. **Fo;** he
that nother he had mercy oz pte upon hym selfe
to confesse his owne synne and so to haue ben cuted
and healed therof: nor yet upon his wyfe/ but falsly
to excute hym selfe: he cruelly accused her/why than
done you saye / that the crime of inobedience dothe
lye in wapte vpon the religiouse persone in euery
acte oz dede to put hym in reopard: as thoughte in-
obedience shulde stelle priuely vpon a man oz he were
ware/oz wylt therof/oz as it shulde fortune and fall
by some vnhappy chaunce / oz els as thoughte a de-
ceptfull occasion and hexacion of that crime: shulde
in a thynge impossible: be leyde in his waye: that
were nat able to fulfyll and perfoultre that thynge
that is commaunded. Howe maye it be than that
the crime of inobedience shulde so lye in wapte and
be so reopardous vnto the religiouse persone
Sy the olde preuancacion / and inobedience of
Adam / so open/ so knownen / and so noyous: myght
(as we byleue) sone and lyghtly haue gotten forgy-
uenes and ben pardoned: if confession / & nat defece
with

Psal. 140.

Of comandement.

with excuse: had folowed. So (as I said) the transgression of that selfe simple and synguler dede: dyng nat so moche noy and hurte: as dyng the obstatice and syfnes of the excuse adjoined thereto with p[ro]medication and forecasste. But peraduenture you wolde say: That this consideracion and difference of the more grevous and lyghter or more lyght inobedience: is to be had and made in the lawe of god and nat in lyke maner in our rule. Surely no man wyl say or suppose that more auctorite or reverence is to be gyuen vnto any tradicions and ordinaunces of man: than of god. Nor yet that thyng to be more esteemed and set by that he comaundered by his ministres and seruauntz than that he comaundered by hym selfe. In the rule of saynt Benedicte shall we fynde proper and distincke sentences and clauses or articles whereto some pepnes or punisshementes ben inscripte and appoynted vnto the very lyght defaultes: and some other appoynted vnto the more greuous defaultes. That more lyght or very lyght defaulte: is nothyng els but more lyght or very lyght inobedience. The souereynes sometyme done gyue very lyght or smale comandementes: the transgression and breaking wherof: doth acordyng vnto þ rule cause very lyght or smale offences. And yet preuaticacion/and offence is done to god: as often as the abbottes or souereynes comandement is broken or nat kept. And also all comandementes ben nat promulgated and openly pronounced of þ selfe mouthes of god: to be equall. And therfore ben they nat by lyke cure and diligence to be obserued and kepte. But without doubt a nother maner of cure and diligence: is to be gyuen vnto that coman-

and dispensacion. **To. C. xxxiii.**
commaundement that he hym selfe calde the principall
and mooste hyghe commaundement. And other cure to
be gyuen vnto those (that by his iugement) speake of
Iapn. Who so breaketh any one of the leest of these
commaundementes. &c. What than. What foloweth
herof say you. I say as we haue herde of the rule / ¶
there ben some defaultes or offences very gteuous
and some very lyght / and as we rede in the gospell /
that some commaundementes ben mooste great and ex-
cellent and some other moste smale and leest: so may
we say / that all the transgressions of the commaunde-
mentes ben nat equall nor oflyke greatness / it is nat
therfore necessarie that I graunt that you say. For
you say / that one of these twynne must nedly folowe
that every commaundement of the souereyne that is
nat contrarie vnto god: is nat to be taken as the com-
maundement of god: or els that vnto a religiouse per-
sone / no default may be founde lyght or benial. For
althought he this be true (we muste neede so graunt) ¶
as often as any subiecte doth ouerpasse / breake / or
nat fulfyll the precepte and commaundement of hym
that in the stede of god: is souereyne: in any thyng
that doth nat repugne vnto justice: so often is he in
obedient vnto god: yet narwithstandyng as: lyke
cure and diligence is nat requyred in the execusion
and perfourmyng therof: so the lyght or offence of ¶
transgression therof: is nat all onk ne lyke. For al-
though he be one alone that is offendid (that is god)
yet narwithstandyng / those thynges that ben com-
maunded: ben nat of one waight. And therfore is
bat the transgression of them to be weyde and iuged
of one iroparty / wherfore our holy father Iapn. Ber-
nardus sayth. Let the measure or quantite of the ex-
comuni-

Matt. s. C.

¶ Of commandement, v. 13

communicacion or punishment: be extened & passe forth accordyng unto the measure or quantite of the offence or trespass. In wayne therfore (as you may l.) ben you affrayde in your selfe/and in wayne also done you put other persones in fere and dredre of þ promyse of obedience / that is made in regular þ confession. As though he were nat necessarie nor conuenient for any persone to promyse suche obedience as he were sure he colde nother kepe holly and fulli nor yet ouerpasse and breake: whout criminall synnes bycause that what so euer thyng the souerayne: as the minister of god: doth comande nat wrongly: is (of a certeine) to be imputed to god & to be accounted as his precepte or commandement/ waynly & unfruitfull than done you (I say) by this occasion exagerated hepe and make so great & gretuous: this puell sprine of inobedience: so þ you therby shalde fay many persones from þ so good/so necessary/ & so noble vertus of obediencie to be promised. For although it be aching of great diffiulte & hardnes: to bywate/ele/ & auoid this syn of inobedience/ whiche doth so priuily crepe in/ & (as you say) doth lyke i wayte vpon þ religious persone among so vacant & (in maner) innumerabyl thynges comblid by þ soueraines: yet (say I) it is nat alwaye deedly synne nor yet criminall: to ouert
pasle or nat to fulfyll þ is commandement. For although euery inobedience be bnercusable some maner of syn yet none inobedience is eternally daþnable: but þ inobedience þ is nat cured or heyled by þ remedie of penitence. Nor yet tis any iobediencie deedly criminall: but that inobedience that doth nat eschewe and auoyde þ contempt of þyngde. A metuelous great certeine than vnto the chyldyn of obediencie & becely a true peace vnto

and dispensacion. fol. C. xxxv.

bate men of good wyl is: when in al maner of obedi-
ence: impenitence alone is condemned and dāp-
ned / whiche impenitence the persone that loueth god
knoweth not ne can shyll upon . And when pypde
alone: is put in crame and defaulfe: whiche pypde þ
personne that dredeth the syre of hell: dothe lone o;
lyghtly bywate of a quopde . This thyngē that we
nowe speake of: may moreeuidē and more cleerly
appere: by. vi. examples. If my souerayne comande
me unto silence: and (may fortune) by forgetfulnes:
a wōrde flyppeth out and ouershapeth me: I know
lege my selfe gyldyng of inobedience/but onely venial-
ly. But if I of contēmptē: knowyng/and by delibe-
libraciōn wylfully b̄eake out into wōrdes/ and so
b̄eake the lawe and constitucion of silence: I make
my selfe thā a fūatice out & breker of that lawe cri-
minally/as worthy open punishment . And if I
shulde perseuer and continue so unto deth impeni-
tēnt without contrition: than hane I synned damp-
nably. And doth this yet seeme unto you very hard-
ſo; these (if I well remember) were your wōrdes /
whan you: consideryng the great difficulty o;
(as se-
med unto you) the impossibilitē of obedience to be
kepte/and of inobedience to be auoyded: made this
erclamacion and outcype againe þ lyfe monastical/
þis religiōus lyfynge / sayng: Is this the way o;
path: wherby we shulde come unto god/which you
say is so moche more sure : bycause it is harde / and
so moche the more certeyn: bycause it is narowe &
steep: Sþch a religiōus pson: can scāt(i this way)
auoyde those thyngs; þ naturally ben yuell. And (by
cause of þ comune iſtmitte & scaple of mā) may scāt
fulþy those thynges þ naturally ben good. And yet
not

.111.

¶ commandement, and
natwithstanding must the subiecte necessarily gyue
no lesse diligence to fle and auoide those thynges þ
the souereyn þ both þ prohibite and forbede: than to ob-
serue that he comandeth. And yet you say somþer
that syth this sentence is byleued of many religiouse
persones: althougþ of fewe or elis of none obserued
and kepte vnto ful poynt and perfection: what doþ
this credulite and byleuyng (say you) wþke in the
otherwys: þā dyd that liberte to eate such meates
as were offred vnto ydoles. Whiche liberte saþt
þaule so moche doþ blame and rebuke. ¶ And if
þy brother noþyng else doþ it wþke if it were so as
you say. ¶ So (by no meanes) can he suppose well of
his owne conscience: that doþ nat truske he may oþ
can fulfyll that thyng that he byleueth he is bounde
vnto. ¶ So you done byleue / as I shall shewe and
as I may shortly gether and coniecte / by the ex-
out of your wordes. That is: that the comandemen-
tes of god: may scant be fully kepte / and vnto þ
perfecte poynt / but the comandementes of the so-
uereyne: may neuert be kepte. yet the selfe essenciall
trothe / that is our sautour hym selfe sayth in the gos-
pell / that there is nat one iote of the comandemen-
tes of god: that shall passe vñkepte / but that may þ
halbe kepte. But it semeth vnto me (I speake by
your pacience) that who so euer so feleþ and inge-
hathe nat yet tasted: howe swete our lordde is / and þ
he doþe mourne and mutmure yet styll vnder the
yocke and burthen of the lawe: and hathe nat respi-
red / rested / and taken conforte in the grace of þ gos-
pell / and þycause he hath nat yet put in experiance /
þroued þ sweteyocke of Christ: therfore (of a surete)
is he infirmed and by his fleshe made feble: and the
spiritis

I.Cor. 8.

Matth.5.

and dispensacion. fo. C. xxxvi.
spiritis of god doth nat helpe and conforte his iusti-
tice. But what meaneth that distinction and diffe-
rence where you say / that the comauendementes or
prohibicions of god : may scanc be kept: but the comau-
endementes or prohibicions of the prelates: may
neuer in any wyse be kept: as though the thone my-
ght be kept without the other / that is to say the comau-
endementes of god myght be fully kept wout the
comauendementes of man. But (if you take good heede)
the comauendement of god is otherwyse / of the alio
that were puell lyued or puell lyuyng prelates. Do
you (sayth he in the gospell) what they byd or com-
maunde you. Who so ever therfore doth nat so: is o-
penly a preuaticatour & offender: nat onely agayne
man: but also agayne god. Is this trouth than: that
no persone may execute and fulfyll perfectly the co-
maundementes of his maister a prelate? And why
(as you suppose) shuld that so be: other bycause we
wyll nat: o: els bycause we may nat: for if we haue
good wyll: and may nat: we ben sure and out of ieso
party. And if we may: and wyll nat: than bene we
prouide and hyghe mynded. To auopde than that
pynde: I graunt well that the warenes þ you speke
of: is necessarie / leste by chaunce the crime and great
synne of inobedience: shulde be committed o: done.
But if you suppose o: byleue it be impossible: þ no
resistence may be made / somtyme by contempt and
disdeyne: unto the comauendementes of the souereynes
you ben deceyued. So knowe you so: a certente: þ
nat a fewe: but (in maner) innumerable persones
haue iuged vitterly otherwyse. And so iuged nat by
any thyngel els than by the proper experement and
profe of themselves. But if you thynde and iuge it be

The Pype.

to 7
Matth. 11
23. A.

C.C.L. nat

Of commandement.

nat impossible: but yet a thyngc of great difficultie
& very harder: to be so meke & obedient: þ in no wyle
you shulde despise your souereynes & therfore you
ben somtyme grieved/because you may nat folowe
your one mynde & wytte: & therfore done you therby
mutmure & grudge/agayne the lawe & ordinaunce
of obedience: affirmyng & sayng: that it is a thyngc
moche pernicious & full of ieopardy: for any glone to
promise & vndertake that thyngc that is so labou-
rous & peynfull to be obserued/ kept / & perfourmed:
if you thus thynke: Therunto I wyl thus answer
or rather: nat I/but god doth awswere/sayng. Qui
potest capere:capiat. Let hym vndertake this thyng
(saythe he) that may kepe & perfourme it/ that is to
meane(as I sayd alredy before) that byforþe thou by-
ganne to bynde: thou shuldest haue prouided/ where
of to perfourme the same. But nowe whan the ma-
ter is paste: thou shuldest other nat haue tempted al-
reade noȝ bygonne the mater / oȝ els muste thou ne-
vily nowe perfourme that thou hast bygone/natly
standyng no maner of glone/that warely & wysely/
doth make pffession: doth there make any pmpse: þ
he wyl never herafter in any thyngc transgresse &
breake the souereynes comandement/ þ is to meane
þ he wyl never do syne noȝ offence. Oȝ els/ who so e-
uer so doth swete: doth other soȝ swete hym selfe / oȝ
els is he moze holy / than saynt James the Apostle/
that sayd In multis offendimus omnes. We done all
(sayth he) offende in many thynges. If þ nowe þ co-
llemente to be fals: let vs se & perceve somewhat of the ac-
cedence of þ thyng þ goth byforþe/ lest gaduenture/ þ
lawe & ordinaunce that is gyuen & made to prohibite
and

Matth.19.

Iaco .3.

The conse-
quence is
that we don
offende in ma-
ny thynges
The antece-
dence is the
tenour of
our pffessio-

and dispensacion. fo. C. xxxvii.

certeyne transgressions & Dfaultes: shulde nat
only nat sodo: but rather shulde more ouer and for
ther encrease þ sayd transgressiōs by the crume of p
arie. So muste it nedely come to passe: if we
byleue that we promyse in our p̄ofession that thyn
ge that certeynely maye nat be holden kept ne per
turmed. If this reguler obseruaciō & keppynge of o
bediece: muste (therfore) be diuided or devided into
these two partieþ: þ is to say: into þceptes/or coman
dementes: & into remedies. By the þceptes: is oure
lyfe institut & ordred againe al sines offesseis by þ
remedies: is our innocencyp after our synne and de
fulte: restitut/estauored/and plourmed. So (thā)
doth our p̄fession/cōpas & cōteyne both þ sayd p̄ies
þ if any p̄issed ylone (by chānce) do offede/or cel
asse in any of þ reguler þceptes. he may (soþ w)
þe/ren/& haue recourse/vnto a like reguler remedy
& if he so do: thā althoughe he be conuinced/ p̄ued/ &
cōdempned for a transgrestour & b̄reaker of the þcept
cōmandement: yet can he nat be conuinced ne p̄
ued for a transgrestour & b̄reaker of his pacte & p̄ro
fession. I wolde therfore iuge that persone alonȝ/ to
b̄reak his bowe/ to haue desouled his purpose and
to haue p̄euariate and b̄oken his pacte / cōauit &
p̄myse of p̄fession: that wyl contempne & despise/
both the þcepte & also the remedy. For I dare well
saye: that he is sure of saluacion: that (althoughe he
somtyme passe the macke or meete of obediece) doth
nat forsake the counsayle of penaunce / as remedy,
for þ ylone (althoughe he oftymes offede & trespass)
doth nat yet ouerpasse þ meete & markes of þ cul
le b̄reak the reguler statutes: þ dothe nat forsake
þ auolde the discipline & correction of the censure

offenses

The Pype.

CC. li. and

¶ Of comandement.
and iugement that apperteyneth vnto the rule. For
reguler correction: is a parte of the rule. And therin
is fonde: nat onely the instruction of good lyfe: but
also the reformatiōn and amendment of yuel lyfe.
I. Botche
So; in it be lounde bode the p̄ceptes and cōmaun-
dementes of obediēce / and also the remedies of in-
obedēce / so that although we offend and do amysse
yet done nat we recede no; deparre from the rule.
I knowlege and graunt well / that neuēt at any ty-
me to synne or offend in the p̄ceptes of obediēce
(at the leest) bensially: is (vnto any mortall persone)
impossible / and very harde. But yet there is nowe
no quartel no; cōplaynt to be made of impossibilitē.
Bycause that: if by chānce a crime be done: it is law
full / and that by the selfe rule: to make amendes.
That thyngē therfore that you say: that is / that eu-
ry thyngē that is comanded by the souereynes: can
nat be kept of any persone / vnto the full poynt and
holly: is trouthe. But per some offence of inobedēce
is a lyght offence. And the lyght and easie cure and
remedy therof: is fonde in the culz / so the transgres-
sion be without contempt. But if you wolde con-
tentē by oppintion: that inobedēce may nat some
tymes be without suchē contempte: that is cleerly
fals / and nothyngē so. And yet natwithstanding: p̄
Diligence of the rule / doth nat leue suchē obediēce:
Without cure and remedy. And althoughe suchē in-
obedēce shulde nedē / and requyze a more stronge
medicīne of cure and remedy and more strepte cor-
rection: yet is it without the moſte and synne of
puaritaciō / except þ (by chānce) the selfe medicīne
itemþ / were also i contēpte and despised: Syþ
All these thyngēs tha ben true: basynlyḡ wout cauſe
done

remedy

and dispensacion.

¶. C. xxxviii.

wone we þ done þesse þ rule cōplayne of impossiblē & without cause done we flater ourself of necessitē to offend/ saying we muste nedly synne & offend. I meane that we haue no cause to complaine of any suchē impossibilitē or necessitē: wherby we myght therfore suppose and thynke that the iuste cōmaundementes of our þrelates were nat imputed to god/ as to be his cōmaundementes: but rather as the cōmaundementes of men: to be despised & set at nought lest our þrofession shulde therby sem to conteyne a þyng impossible / if we therof shulde affirme and say: that we ought of duete to be as moche obedient unto our þrelates: as vnto god . Nowe maye it be newe (after this declaracion) that suchē þrofession may be vnto any persone vnpossible/ but rather contrarie / that to auoyde þreuantacion : shulde nat be aþyng very lyght & easye where nat inobedience/ but impenitence: doth cause & make þ þreuantacion so: (as I sayd) no persone that maketh þrofession/ doth þromysse that he wþll neuer here after offend/ or do synne. And therfore thoughē a persone (þy come maner of meane) be nat obedient: he doth nat therē by make hym selfe forȝith with a þreuantatour and breaker of the rule/ except þaduenture it were suchē a persone that fally supposid he were so professed / whiche maner of persones you say therē ben many. Of the whiche persones (I say also) if any suchē be as you say / þā is it true also that foloweth/ that is to say/ that suchē maner of credulite & byleue (whiche may rather be calld a folyshe credulite or cruelte) doth nothinge els woake and ingender in theþ consciencē than dyd that nopus and puell libertie woake/ in the conscience of them that sed vpon suchē

The Pype.

CC. iii. - medes - et

Of comandement.

meates/as were offred vnto the ydole. For it must
nedes be:that suche folys the psones: in theyr owne
or by thyrs proper conscience: in lyke maner/as the
pōstle Paule sayd:the infirme psonē & folys the chri
stiane dyd prythe: in the science & knowlēge of the
that dyd eate & fede vpon the sacrifice of the ydole.
And lyke (as saþt Paule saþt) that no maner of
meate receyued and taken wþ due thankes vnto our
lorde:is comune and vnlawfull/but vnto the onely
that done thynke and iuge it vnlawfull. So in the
wysse:reguler p̄fession (as of it selfe) can be vnto no
persones dampnable ne hurtie:but onely vnto them
that done thynke and iuge it dampnable and p̄uell.
And howe fetter any persone shulde thynke/or iuge
therof: I haue(as I suppose) shewed you sufficient
elp byforē. Nowe therfore I must answere you w̄
to the lytell p̄cyp question/that by chaunce came vnto
you mynde by occasion of this p̄esent chapitre
of saþt Paule. For you done aske and demandē:
whether this sentence of saþt Paule spoken vnto
the Romaines of the ydololetites/that is to say:the
thyng; that were offred in sacrifice vnto the ydole
where he sayth I suppose and iuge / that no thyng
is comune/vnclene/and vnlawfull in Christe or vnto
any christiane:but onely vnto hym þ doth thynke
and iuge the thyngē vncleane/and vnlawfull. And a
gayne lykewysse of this sentence. If a persone eat
and fede those meates: he is dampned / b̄cause he
doth it nat offeryd/or by ryght forþe you done aske
(I say) of these two sentences: whether ther may
boþe be taken as a rule generall / to holde in all
ther thyngē lyke/so that if a psonē do a good dede
supposyng/and b̄leuyng it be p̄uell/that is to say

1 Cor. 8.

1. Thes. 4.

Ro. 14.

ff. ii

The do it with an yuell intente: whether that good dede shal be vnto hym yuell: and whether it shall be as moche/ or as great yuell as he thought/ and byleue it was: And than if I graunt and saye it is so/ than done you go forther/ and aske of me: why than (on the contrarie part) shulde nat euery dede that spesone doth/be vnto hym/as moche good and p-
fitable a dede as he dothe suppose and byleue it is/ althoughte he were deceyued in so byleuyng: For it dothe seme vnto you meruelous/ and a thinge co-
trarie vnto justice and ryght: that the opinion of a manes intent shulde more p[ro]euale in the yuell/ than
in the good. If nowe I answe you/ and saye/ ¶ So
to byleue of the yuell: is but ryght/because of þ god-
pill that so doth conclude of the wyked epe o; syght:
wherby is ment the wyked/ & yuell intent: than wyl
you answe agayne therunto/ and say that in lyke
maner maye you thynke of ryght to be iuged of the
good/because the same gospell dothe so conclude of
the simple epe o; syght/ wherby is ment the good in
tent. For he that sayd that the dacknes of the body/
that is to meane/the hole worke o; dede of the psone
halbe esteemed / weyde / and iuged yuell of the wyp-
ped epe/o; syght/ that is/ accordyng vnto the psone in
tent & minde: þ same psone sayd & declared/ þ in like
maner) þ lyght of þ body/ þ is/ the same worke: Shal
be approued so; good of the simple epe o; sight/ that
is to meane/of þ good intent. But here (good bre-
therne) take good dede & loke wel/ & you shal perceue
þ epe o; syght þ is deceyued:is nat verely & truely
simple. For þ psone that doth thynke & suppose that
good is yuell:as well is deceyued:as is the psone þ
doth thynke o; byleue/that yuell is good. But you
knowe

Of commandement.

Esa. 5.

Nota tex-
tum hic
defic.

riops
Ro. 10. A.

Matth. 10. Simplicite; said vnto them. Be you prudenter wþt

knowe well/that nother of these two persones: doþ
auoyde oþ escape the vengeance and curse of the pro-
phete. Where he sayth. Ve vobis, qui dicitis bonum
malum, et malum bonum. Wo and vengeance (sayth
he) be vnto you/that say/ þ done affirme/ that good:
is puell/and that puell:is good. And yet sayth no per-
son that wolde auoyde that curse of the prophete:
wyl deney oþ contrarie that our saviour essenciall
trouth dyd pronounce and shewe/sayng that the sim-
ple eye oþ syght/ and the good intent of the simple per-
son: is the lyght of the hole body/that is to saye/an
argument and euidence of the hole worke / god for-
bede that the proclaymet and prophete of trouthe
shulde any thyng proclaime and speake outwards
contrarie vnto the very sayd essenciall trouthe that
is our saviour/oþ that he shulde curse that our saviour
dyd approue/ that can nat be/ wherfore ye must
take a nother sence & understandyng. For I synke
and iuge/that to approue that an eye oþ syght/ this
that is the intente of the persone be very and truly
simple: two thynges ben thervnto required/ that is
to saye: charite in the intente and purpose/ and also
trouthe in the election and chose/ oþ chosynge of the
worke intended and purposed. For if a persone (in-
tendyng well) do loue that is good / but yet do nat
choose þ is true/he hath (I deney nat) a zeale of god/
but nat accordyng vnto science & letynge. And I
can nat tell ne knowe; howe (by the iugement of tru-
the)very simplicite oþ simplenes/may stande with
falsite oþ falsnes. Therfore/the essenciall trouthe/ þ
is our mayster and saviour: wyllyng to instruct/
teache/and to bryng his discipiles vnto very & true

and dispensacion.

fo. C. xi.

as serpentes ben wylle. And be you simple & playne
as doves bene simple and without deceipte / he put
prudence byfore / without whiche: he knewe well no
man man myght be simple. Howe than shulde the
syght / eye / o; intent be verely simple / with the igno-
raunce of the touchez / O; howe may that simplicite
be calid very and true simplicite: wherof simple &
and unfeyned trouth is ignoraunt & hath no know-
lege. For scripture sayth. The persone ignoraunt &
without knowledge: shall (in lyk wylle) be unknowen/
it is therfore euident and playnly doth appere: that
the laudable simplicite whiche our lord hyn selfe
comeded and praysed: can nat be without these two
vertues / beniuolence / and prudence. / o That the
eye and syght of the herte / that is to say the intent of
the mynde of the person be so religiouse and devout
that he wolde nat in any wylle deceyue: and also / so
prudent and ware: that he can nat be deceiued. But
like as these two vertues / that is to say / the loue and
desyze of goodnes / and the knowlegc of the trouth:
done make the eye / syght / and the intent simple / and
without deceipte. So (on the contrarie parte) these
two vices and yuelles / that is to say / blyndnes o; ig-
noraunce / and also peruertere o; frowardnes / done
make the eye & intent wycked and yuell / ignorance
causeth the persone: that he knoweth nat the trouth
and peruertere o; frowardnes: causeth hym to loue
inquiete / deceipte and doublenes. And yet: bytwene
these two vertues that done nat suffre the person to
deceyue / nor yet to be deceyued: and the two vices /
that done cause hym both to deceyue & be deceyued:
ben other two meanes / a good and an yuell. The
good is a meanevertue / wherby y inwarde eye / o;

*h. d. ge
trailed*

1. Cor. 14.

The Pype,

D.D.I. syght

Of commandement.

of the soule/although he it myght be deceipted by the
ignoraunce of the trouth: yet be the zele of goodnes
dothe it never consent to deceyue in any wyle. The
puell meane is a vice that alchouge it nothyng
doth let or hynder the knowlge of the trouth: yet
(bycause of very malice) he doth nat sele ne perceiue
the loue of goodnes. And bycause that by diuision
of parcelles or partes: euery thyng may be the bet-
ter knowe and perceyued: we shall here (accordyng
vnto þ two vices / and vnto the two vertues byfor
reherled) diuide þ eye or sight of the herte/into. iiiii.
partes or pecelles/that is to say/into an eye or sight
good: and better/puell and worse/wherof nowe we
shall set for the examples. Some persone (in case) lo-
ueth that is good and intendeth well: and yet (by ig-
norance and default of knowlge) doth puell. This
eye and syght of the psone: is good / bycause it is re-
ligious / deuoute / and well meanyng / but yet is it
nat simple/bycause it is blynde. Another persone/
doth good and meaneth well/and also doth therba-
to prudently and by good warenes: understande &
knowe well what he doth/the eye or syght of this ps-
one: dare I well say is verely and truely simple.
For it lacketh nother of the two sayd vertues/that
is to saye/nother good zele/ne yet sciéce or iernyng.
This eye syght and intent dothe our lord god re-
quite/wha (as the prophete sayth) he doth byholde &
consider amonge the frayle men of the worlde: if a-
ny of them do by good vnderstanding: require and
seke god. Some persone (on the contrarie parte)
hathe no loue vnto any good thyng/and also there
vnto by malice:is peruerse and stowarde/ and yet
hathe

and dispensacion. fo. C. lli.

hathe he wytte and wysdome ymough to do yuell
this persone is nat blynnde by ignorance/and ther-
fore I wolde nat call his eye syght or intent biterly
wycked/bycause he hath one of the vertues that by-
foxe I calde good/that is to say science / lernyng/ & *braſed*
knowlege/although he haue it vnto his owne hurt
and yuell /and nat vnto his profytte nor good: yet
there is a nother persone in oure sayd case / that (by
ignorance & default of knowlege) doth a thyng þ
is good/and knoweth nat therof/ & wolde nat haue
done it if he had knownen/bycuse he loueth nat that
is good/vnto this maner of y Malone wolde I assigne
appoint/and applie / as very conuenient : that vice
that in the sayd gospell / is calde or named wycked/
bycause he lacketh nother of these two for said vices
that is to say/nother cecite or blyndnes/nor yet per-
uersite and frowardnes. For this wodde nequam/ þ
is/wycked/doth signifie and betoken that persone/
that by no meanes/nor in any thyng: doth appere
or semme good/but lacketh & is cleately vopde/of both
the sayd vertues/that is to saye both knowlege of þ
trouth and also beniuolēce/agood wyll to do good.
One eye syght or intent is devout:religious & well
meanyng and nothyng prompt redy ne disposed to
decepue/in any wyle/but yet (as I sayd) prone/ re-
þp/and lyght to be decepued/of whome the prophet
Osee spekethe saynge. The people of Eſtāim
(saythe he) is lyke a doue decepued / that hathe no
herte malicious. Another eye/syght/and intent/
that our ſauour in the sayd gospell calde ſimple:is
nother lyght to decepue nor to be decepued/ wherof
þ Apostles were taught by our ſauour. Whā he ſayd
land

Oſee. 7.

calde
Math. 10.

The pype. D.D. II. Cſſar

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Of comandement.

Estote prudentes. &c. Be you (sayd he) prudenter and ware: as the serpent/and be you simple: as doves, yet is there a nother eye/sight/and intent/that is betterly yuell and nought/whiche wyl be glad/and ready to deceyue:but nat lyght to be deceyued. This eye syght/and intent haue thosse persones that (by the mouthe of our saviour) bene caled the chyldren of this woldre moze prudenter/wysse/and ware/ in they generacion and kynde: thā ben the children of lyght and grace. And yet a nother eye syght/and intent we determined byforē to be wycked:bycause it is yuell in two maners/by double vice. For in this intent/ both malice doth ingender and cause ignoraunce/ & also that ignoraunce: doth oftymes couere and let the malice. So that the persone many tymes (by ignoraunce) dothe nat that yuell and herte that he wold and purposed to do/and somtymes he dothe a good dede that he never wolde ne purposed to do. The unsauery and folyshe herte of such persones (as saynt Paule sayth) is made darke or blynde / & they (by the iustice of god) rendred and brought vnto a reproofable and yuell sence and vnderstanding. So that bterly they nother loue þ is good / ne yet can knowe or vnderstande what is good. Of these manner of persones scripture sayth. Impius: cum venerit in profundū malorum: contemnit . The wycked persone: whan he cometh or falleth vnto the profoundite and depth or depnes of all yuelles: than doth he contenne/despise/and set al at nought. For surely such maner of persones wyl nat auoyde yuell thoughte they myght. Ne yet thoughte they wolde:they can nat wyte or knowe howe to auoyde it / wherfore: In þ diuision aboue rehersed: I traged this eye sight

R. 1. C.

Prouer. 18.

And dispensacion.

fo. C. viii.

and intent (of good reason) to be the worse of the two
yuell intentes/nat bycause it is more maligne or mis-
licious:but bycause it is more pernicious. fo; igno-
raunce doth make a persone more sute and careles
of hym selfe. And such securite and surete:bothe
make hym more dull and sluggish: but nat more
wyched or yuell. For they ben bothe lyke in wyched-
nes o; yuell/norwithstande yet is this intent worse
(doutles) than the other/because the other hath but
one of the two fo; sayde vices/ that is to say an yuell
mynde and purpose. And this hathe also with the
yuell intent/a fals consideracion o; opinion. The
other eye/o; syght / lacketh but one of the sayd ver-
ties/that is to say:good zeale and this intent lacketh
bothe good zeale and also true iugement. Of this
worst eye syght/and intent/than / that hathe nother
of the sayd vertues/charite/o; good zeale/no; perci-
ence o; true iugement. And also of the other best eye
syght and entente / that lacketh nother of the same
vertues:byd out sauiour/very essenstiall trouth:dis-
pute & argue/the hole body/that is/ the hole wettbe
o; dede of þ persone:other to be wrapped in thedar-
nes of spynne/o; els to be garnysshed with the syght
of gracie. For the other two eye syghtes o; intentes
bycause that nother of them hathe / other bothe the
sayd vertues/o; yet both the said vices:congyue no
ther syght no; darkenes unto the hole body/that is/
the worse o; dede of the persone/although they my-
ght partely gyue some syght o; darkenes therunto.
Let vs nowe retourne agayne unto your demande
and question. If then that eye o; syght/ and intente
be betwix wyched/that both vertues o; frowarde/

The pype,

D.D. iii. also

¶ Of comandement.

also blinde and ignorant: do a good dede / and yet
bylue it be puel: so in dyping and working ryghtly
and well: but supposyng in opinion wyckedly and
wryght: he doth (by that meane) tourne that thyng þ
was good: into puell unto hym selfe / & also he dothe
tourne it into as great puell as he bylues / it be
þycause that (accordynge vnto the sentence of oure
saviour) the wycked eye syght and intent: doth re-
bet and make all the hole body: that is al the wo: he
renembrele and dache / without any lyght of grace,
for what is leste & referred vnto the lyght of grace,
where nother a deuoute or good intente: no; per
good opinion is had or founder. But yet it foloweth
nat therof that he that (on the contrarie parte) doth
puell and supposeth & bylue he doth good: shuld
therfore fynde or wynne merite accordynge vnto his
feith and bylue. And why so? for this of a suster is
nat such a symple eye or syght / & intent / as we dyd
byforse descreve / and define / that shulde (by the iug-
ment of trouthe) render & make all the body bryght:
that is all the worke good. For that intente and
mynde is not all woyde of darkenes: where the ig-
norauice of trouthe: doth obscure and blemyshe the
lyght of the wyl. Syth than the frowarde & blinde
eye syght / and intent that doth good / intendynge
puell: hathe bothe of the two said byces / that is puel
wyl and ignoraunce. And syth also this eye / syght /
and intent that doth puel / intendynge good: hathe
nat both the sayd vertues / zele / and science: doth nat
good reason require and conclude that he þ dothe
puell / in stede of good: doth more hon and hurte: ths
þe other doth profytte / that doth good intendynge

March. 6.

¶ Be that
dothe good
intendynge
yuele: dothe
hurte hym
selfe alone /
& dothe pro-
fite vnto
otherby the
good dede /
but he that
dothe yuele

puell

puell. For it is nat consequent/nor accordeynges unto intenyng
 reason:that one good thyng/maye so moche auagle
 and profitte unto goodness/as may two puel thyngs
 unto puell. And per wylde I say/that a good religi-
 ous & devout intent alone:is worth laude & praysye
 And per shall the good wyl (for a succete) nat be de-
 fraude of comigne & worthi rewarde/i a dede also
 nat good/that is in an puell dede. And per nat i
 dyng bevy simplier:shall never be deceyued whan
 some maner of puell. Why so say you/doth nat split-
 cite/o; the siple persone do all of feyth / o; accordynges
 unto feyth? I saye nat nay / but he doth of feyth/ but
 per I saye/that his feythe is deceyued & false/ Also I
 may rather saye/that he doth it nat of very feith. For
 a fals o; deceyued feythe:is no feyth. And I thynke
 and iuge vterly/that the Apostle spake of very and
 true feyth/and nat of deceyued o; fals feith whan he
 sayd/all that is nat of feyth:is synne and offence.
 But that thyng that is puell:can never be supposed
 no; byleued (of very true feythe)to be goode. For
 puel is fals. And therfore is it synne. That chapter
 therfore of the Apostle Paule/whiche he sayth / all þ
 is nat feyth is synne. &c. dothe conceyue and couple
 bothe these sayd vices/that is to say both blynde ma-
 lice/ & also deceyued innocencie o; simplitie. For what
 so euer is done of an ignoraunt persone is amys / for if
 it be good:an puell intent:doth vterly condempane
 it & make it nought. And if it be puell:the ryght o;
 good intent:dothe not fully excuse it/ whether than
 a persone do thynke suppose/o; iuge/a good thyng
 that he doth by chauence o; by ignorance:to be puell
 o; whether he shall byleue an puell thyng that he

The pype,

DB. lllli. doth

Ro. 14.

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111. 1. 2. Of commandement.

Both in the maner to be good he is deceyued. For
bothe be synne / because nother is of depth: noz acco-
dynge unto very true saythe. Although he (for a certe-
te) the persone that with a good intent doth a dede /
reprouable and semynge puell outwarde / bothe lese
synne: than doth he that with a prave malitious in-
tent: doth a dede that is nat puell. For that thyng
can never be pure good: that is done with any ma-
nēc synne / thought never so lytell. Howe may than
a thyng that is nat pure good / be compased in effecte
and woxing: unto that thyng / that is pure & bitt
ly nought / & puell / that is to meane. Howe may the
implete good intent: woxke in effecte and cause no
muche good unto the persone: as the pure puell in-
tent: may cause hurte / & puell unto the other persone
it can nat be / let therfore these coclusions / & determi-
nacions suffice you as unto this question. For the
other questiōs / that you asked / I moued byforē: ben
(as I suppose) sufficently answered also byforē.
And per hance / you done oftymes iterate / rehersall
wolue / and tourne agayne the same / & else dubitati-
ons or doutes. But I haue nat so moche care / so of-
ten to repeate / & rehersle the soluctions. For it is suffici-
ent one to assotle / & answeare that thyng / þ by many
questions was moued / & laboured / oþ that oftymes
hath comen in question / whan you also askēd / put
question of the weghte / and charge of obediēce oþ
of the perple / and icapacite of disobedience: a nother
thyng fell by chānce into your mynde / on syde halfe:
so sputte and make question of the metite of them
both / that is to saye / whether in all p̄ceptes inobe-
diēce shulde so moche greue and hynder metite as

obedi-

and dispensacion. So. C. xv.
obedience both ausyle and profytte. ¶; thus wher-
that in all preceptes / the merite of obedience shulde
be equall & libe in quantite / vnto the peyne and de-
seruyng: of disobedience as by example of Abraham
in the oblation of his sonne / oþ els of that man (I can
not tell his name) spoken of in vitas patrum / that
(by the comandement of his souereyn) dyd caste
his owne chylde quiche into a hole clamyng ouen
of furnes / whether nowe these two persones (by the
merite of they; deseruyng) shulde haue had so moch
indignacion of god / and vengeance oþ punissh-
ment if they had nat ben obedient / as they haue nowe
laude / praysye / thanke / and grace / bycause they were
obedient / whiche thynges semelinge vnto you bothe
hard and greevous / and yet necessarie so to be. But
yet it is nat so as you thynde oþ suppose. So; sute ic
is that many thynges can nat be done without glo-
rie and praysye / and yet the same thynges may be bn
done without synne oþ offence / and so if they be done
they bene worthy rewarde / and yet if they bene nat
done: they be nat worthy any peyne oþ punisshement,
so; never to touche any woman: is a thing of great
and singuler merite. And yet a man to touche his
owne wyfe: is no synne. Of suche maner ben all the
counsayles that bene lyke vnto that chapitre of the
gospel / where is sayd. Qui potest capere: capiat. who
so ever may take this counsayle and hathe strength
to perfourme it: let hym take it. And agayne on the
contrarie parte. Some other thynges neglected
and set one parte vndone: done engender and cause
synne and offence: & yet if they be fulfylled & wrought
they deserve no glorie ne shanke. They bothe con-
demne

Gene. 22.

Parte. 2.
Ca. seu li.
de obedi-
encia.

Matth.
19. B.

Of comandement.

Dempe they; dispiser / and done nat glorie their
succour and doer / o; worter. Suche ben all thynges/
wherwith we all by god hym selfe in s comande-
ment and open lawe ben charged without whiche: no per-
son may be sauued. And therof acose this prouethe
mong the gentiles. I haue done no thef / o; I vpo
neuer thefste. Thou shalt nat (than) fede crowes
hangyng in the galawes. And our saulour sayth in
the gospel: if you do loue onely them that doou loue
you: what rewad shall you haue? And if you loue
lute and speake say; and conforably: unto your bre-
therne and neghbours only: what do you more ther
in / than done ethnykes and hethen people. And pte
agayne vnuersally. When you haue perfourmed
done al thynges that were comanded you: say you:
we ben unprofitable seruaantes. So; we haue done
but that we ought of dute to do / as thoughte he
shulde say / if you be content with the onely pceptes
& tradicions o; ordinances of the lawe wherwith
you ben charged. And do nat wilfullp submitt to
bynde your selfe vnto the counsayles also and pnu-
sions o; aduisemetes of perfection: you ben ffe and
discharged of dette / but yet you ben nat so; any me-
rite glorious to be prayzed you haue shapred from
peyne / but yet haue nat you gotten any crowne. No
maner of necessite o; nedē (than) doth costeyne you
to be obediēt vnto every singuler thyng that is introp-
ned o; comauanded you / no; yet to dyde vengeance
o; punishment for the transgression of every sin-
guler thyng. No; yet to haue hope and trusse to be
rewarded for the obsecuyng & pfourmyng of every
suche thyng. Let this rule therfore in al suche thyngs

He that
doth no
hurt shal es-
cape punis-
hement.
Luce. 6.

Matth. 5.

Lu. 17.C.

and dispensacion. fo. C. xlvi.
ges be generally holden and kepte that in all thyn-
ges of great difficulte & harde to be done: we shulde
iuge and thyng the obediencie and pformyng of
the to be more thankefull and more worthy reward
than the pnuaracion and brekyng of them: to be
more gneuous or to deserue more pena. And i those
preceptes that ben lyght to be done/and of lesse cura
butthen/and charge: let vs thynke and iuge: the cō-
tempt more to be dampnable thā the dede or doyng
of them to be laudable. Nowe sych we haue here of
spoken sufficiellly/let vs no we also se(for your for-
ther demaunde) howe firmly & constauntly: the sta-
bilite of the place: whiche in the pprofessiōn of euery
psone: is wont to be made stedfast/ shulde be holde &
kept/that is to meane whether a psone pcessed may
leue and forslake the place of his pprofessiōn for any
cause. And if there be any such causes: what maner
of causes they shulde than be: for the whiche: it
shulde be other lawfull or expedient for any psone:
to breke that sayd stabilite/ & to forslake his place.
For herof (you say) you doute or be in doute vnto þ
whiche (in the meane tyme/sure and certeyne nowe
nowe of this that I say) I wþll thus answe(re) þ by
no meanes it may be lawful for any psone/to desced
or go downwarde frō any good state of pfectiō whi-
ch the state he hath ones byfore bowed & pmised to ke-
pe. And thervnto I say also/ that I wolde nat i any
wyse/cousayle any psone to chaūge that place/ whi-
ch he had ones chosen hym selfe/ & (by his owne fte
wpl) had firmed & fastened hiselue vnto þ same. And
of þ same mynde is þ holy pope saynt Gregorij say-
ing, All maner of pfecte psones: done luke wel vnto
þe selfe

Of commandement. 16

with great subtelite / and narowe studie of discretiō: that they never in other dede o: thought: if ippe fal / o: faynt any tyme / from they; better late o: condicōn of lyupnge unto worse . But the holy Apolle Paule dyd trioste that he had in dede fulfylled the same thyngē that this sayd apostolicall saynt : dyd heroffele and iuge . Those thynges (sayth he) that ben left behynde me: I do forget / & euer do I retēve and steeche for the my selfe : vnto those thynges that ben byfore me of more hyghe pefection . And the prophet Ezechiel dyd signifie the same / whā he spake of the holy beastes saying . Whan they went forth: they dyd nat retourne ne tourne backe agayne / but euyche of them: went forthe byfore his face . And all these holy auctorites in so bndis standyng and iugyngē: dyd none other but folowe the sentence of they; mat ther that he spake in the gospell saying . No persone steechynge & putting forth his hande unto þ plough & loyng backe: is apte o: conuenient for the realme & kyngdome of god (That is to meane that no persone that doth entreprize & take vpon hym any pfectiōn & thā goth backe & forsaketh þ same: is apte o: mete to be a chylde of saluacion) let therfore the parte þ myse of stabilitē made i pfession: þscribe & hauē auozite in euery religiōus persone: aboue þ tempre & lyght descence / & also aboue þ cōtentious flytting & departyng frō one place vnto a nother / & likewise of all wauering & curiositē o: newangle discourses & tenynges & gadding aboute to se newes / & (shortly to cōclude) let that þ myse of stabilitē / put away all wauering myndes & lyghtnes of cōstancy . And yet therwiþ adyng þ capd pact & þ myse of stabilitē: hath nat that

Phil. 3. C.

*I prophete
Ezechiel. i.*

Luce. 9.

The inter-
pretacion of
the transla-
tor.

inſtrumente

and dispensacion. fo. C. xlvii.

that auctorite in those thynges that done folowe &
ben reuyzed i the sevre and ordre of the p[ro]fession/
that is to saye in the conuerſion and chaunge of ma-
ners/ and in that obedience that is made and promi-
ſed after or accordyng vnto the rule. fo; if these
thynges/ that is /religious maner/ due obedience &
reguler obseruance : myght nat there (peraduen-
ture) be obteyned and lerned/bcause of the impo-
rite puell maners/ & of the vnr[eligious] b[ehav]iour
of the company : than dñe I boldely (without feare
or doute) counsayle that persone(moued and led by
the sp[irit]e of libertie / that is to saye the sp[irit]e of
Christe) to fylte / remoue / and go forthe vnto an
other well ordred place / where that sayd persone:
shulde nat be letted to tender and yelde vnto our
lorde god his howe and promys that he made with
his mouthe. fo; surely as the prophete sayth. Cum
sancto: sanctus eris, et cum peruerso peruerteris. with
good and holy company: thou shalt be holy and ver-
tuous / and with peruers & frowarde or misordred
company: shalt thou be froward and disordred. But
surely from any monastery religious and well or-
dred: shall no professed persone departe by my coun-
sayle/ although it were for þ desyre of a more streyt
lyfe without licence of his souereyne/ naerwithstan-
dyng: if the persone haue departed and be gon forth
and haue founde and chosen a better state/ and con-
vicion: than wolde nat I aduyse hym by any mea-
nes to retorne and tourne agayne / vnto that infes-
tious and lower perfection whiche he lefte/forsake/
and despised for to haue that better p[ro]uided alway /
that the better state be suche as doth seeme to be con-
gruent and accordyng/ vnto his fyrt or soþe p[ro]fes-
sion

Psal. 75.

Psal. 17.

¶

¶ Of comandement.

+
I rated

sion. For let hym loke well by what caeson/for what cause/ and by what intent he presumed and toke vp
on hym that moe hyghe pfection/and strayter lyf.
For (by my counseple) he shall neuert playe the apo-
stata in retournyng and tournyng agayne vnto the
lower perfection or more easlylyfe. Except(nat with-
standing) he were reuoked and caled home agayne
by the company of his fyrest place/ as nat lawfully de-
parted thens. For no persone of a knownen monaste-
rie maye be receyved nor yet receyued regulerly: w-
out the consent of his souereyne. And you may take
the reason of this sentence moe openly by example.
A persone (in case) of the rule of saynt Augustyne/
professed amouge reguler chanons: wold (for more
perfection) steyne and bynde hym selfe vnto the po-
uerre of the dominikes/ called the freres preachers
or blacke freres/ al of one rule/ and that he wolde do
to chose rather to obserue the purite of the rule: tha-
t the customes of his owne monasterie. Surely if
he wolde aske my counsayle I wolde nat counsayle
hym so to do/ without the consent of his souereyne.
And why so fyreste (I saye) for the laundre and oc-
casyon of that company that he leuyeth or for sabeth/
and than bycause it is no surete of saluacion: to leue
and for sake certeynte: for thynges doutfull. For
peraduenture he hathe powet and strength to kepe
that he hathe professed/ and hathe nat so to kepe the
other. And the thyde cause is/because I haue le-
uite/ and lyghtnes euer suspecte. For therby/that
thyng of tymes: that we lightly/ and sone done wyl
and despise byfoze we haue proued or asayde it: wh-
we haue experiance therof; than wyl we nat medle
thero-

¶
Te exmple
of sait Ber-
nardis of
the Clunia-
ccensis & of
the Lister-
ciensis.

and dispensacion. **Fo.** C. xxxviii.
therwith/but nete hande in þ same moment oþ shorȝ
space of tyme: both we done couete and also forȝake
the same chyng/as well by great lyghtnes as with-
out reason. Of many such: haue we oftymes expe-
rience/that i buryng and abydyng skant one houre
in one mynde oþ wyl / and blowen aboute with the
wynde of leuite oþ lyghtnes / vagabondes and vn-
stable:done ryle and stomble/lke unto dzonardes
oþ dzonken persones/and forȝ to haue experieice:they
chaunge theyȝ iugement/oþ rather without iugement
oþ reason flowing and tenyng aboute. full of trou-
ble and makebates:done presume so many counsay-
les of themselfe:as they visite places/euer coueting
and desy়ing that thing that they lacke oþ haue nat
a þ they haue: they done lothe & lone ben they wery
therof. And howe sayth some persone that hath pro-
fessed a rule Shulde I lyue (with good conscience)
contrarie that rule/oþ nat after and accordyng vnto
that rule: for makynge a bowe and promyse : and
nat perfourmyng the same: what do I els:but forȝ
swere my selfe: As thougher(saye I) thou mayst nat
haue in a nother place: wherof thou shuldest moche
more complayne and grudge in conscience whanne
thou begynnest to lyue poozely accordyng vnto thy
rule. For a surety (brother) yuen than shalt thou say
in lyke wypse . By what conscience maye I suspeyne
and bere : to bide and dwell out of my fyfte house/
that receyued me whan I fledde out of the woldre /
and dyd consecrate me in this holy habite / and so
marked and signed me to be a chylde of saluacion .
And I therfore was molestious and combrouse vnto
my bretherne/and inobedient vnto my souereyn.

And

¶ Of cōmaundement.

¶ And ouer all this I haue broken the pacte and p̄son
myse of stabilitē / & thus made my syll feyth: bayns
and boyde. Suche combraunce of conscience shall
they haue that ben flyters and chaungeable lyght
persones nat withstandyng. Mother of these queri-
monies oꝝ grudges is good oꝝ iuste. For that per-
son / that dothe suppose & thynke þ he is forsworne
bycause he dothe nat obserue and kepe the rule in-
ueryp poynþ: doth semme vnto me nat wel to attende &
hede what he sware. For no persone whan he is pro-
fessed: dothe professe oꝝ promyse the rule: but euery
p̄son doth þnise / that he wyl directe and ordene his
conuersacion / & also his couersaciō / & maner of living:
after oꝝ accordyng vnto the rule. This (for the most
parte) is the comune p̄fession of all religiouse per-
sones in this tyme / that is to say / after oꝝ accordyng
vnto the rule. And althoughe god be setued in di-
uerse monasteries: by diuers obseruances: as long
nat withstandyng as euery persone dothe kepe the
good usages and customes of his place: no doute but
that he lyuet after oꝝ accordyng vnto the rule. Who
so euer that doth holde & kepe the good maner that
he fyndeth kepte / in the place whete he is professed:
he (for a surete) doth lyue as he p̄mised. For (dout-
les) no persone doth promyse / oꝝ promisse any other
thyng than semeth vnto hym that þ religiouse lyfe /
oꝝ lyuyng of the / doth holde and kepe: whch whome
he hathe diposed and chosen (from chens forþe) all
his lyfe to lyue/reason whþ. For the simple p̄sons
of a poore monasterie done nat professe ne þmyste:
the vse and customes / the lettynge and connyng noꝝ
solepne ceremonies of a great monasterie / noꝝ one
moſt

and dispensacion. fo. C. xlii.
monasterie dothe promyse the distiction and hard
kynginge of a nother monasterie. And yet natwith-
standing all religious persones done make p^rofes-
sion : after o^r acco^rdynge vnto the rule . fo^r every
where the p^romysse of the mouthe and the wordes ben
all one / after one maner . But b^ycause the intent of þ
herre and mynde is nat in al persones one and lyke:
the obseruacion and maner of doyng in they^r wo-
rdes / maye doultes (without any detriment o^r hym-
maunce of saluacion / and without damage o^r offece
of the p^rofession) be vnylike and nat al one in all pla-
ces / lyke as all persones (althoughe good christia-
nes) done nat yet hepe and holde al thynges in like
that ben conteyned in the gospell / and yet nat with-
standing: all done lyue after o^r acco^rdynge vnto the
gospell . fo^r those persones that ben content to lyue
in the vnde of wedlocke / after the graunt of god and
the churche: done nat yet b^ypleue that they haue ther
þy^re receyued o^r deparred / and forſaken the gospell
b^ycause they haue nat chosen no^r taken the wape of
the h^yghe perfection of that counsayle to lyue in vir-
ginitie / o^r in continencie : So in lyke maner those re-
ligious persones / that haue purposed and p^rmised
to lyue after o^r acco^rdynge vnto the rule : althoughe
they hepe nat all the hole rule p^recisely and (as they
saye) vnto the poyn^t : And althoughe they chaunge
and leue some thynges acco^rdynge vnto the vse / and
custome of they^r clauſter o^r monasterie: yet done nat
they therfore diſced o^r go holly fro they^r p^rfessioⁿ / as
long as they done lyue soberly / iustly / & religiouſly
acco^rdynge vnto the maners of they^r company . The
ſelſe rule therfore: dothe put the viii. degré of humi-
tē that a religious persone ſhall nothing do : but
The P^pope .

CC. i. that

¶

¶ **Of commandement.**

that the cōmune rule of the monastrie or cōfessiōnes
of y seniores: done exhortē consable or require
to be done. Excepte therfore the order of the cisterci
enses/ and such other religious psones / that done
folowe they; custome therin / that is to say / that
done certe and gyue diligēce: not only to lyuet
ter or according vnto the rule: but also to holde/ and
kepe holly and precisely after the letter: all the hēre
rule (as they verely thynke) suppose they have pa
ssed) this maner of psones (I say) excepted: let not
(tho hens forth) the regulat a solenne pfection / in
the whiche no promyse is made of all the hole rule:
move/ferre/ or put in cōscience any personne that doth
lyue in obediēce / in those places or monasteries
wherin due ordēt and discipline is kept with good
customes. The pfection therfore is sute & carefull
to euery personne / in all monasteries well ordēt / al
onely the intent and mynde / or purpose of the pson
be good sute and saue. But notwithstandingyng:
if a personne be vnquiete / and can nat byleue this
I haue sayd but rather byleuynge / & gyuyng place
vnto his owne cōscience that pricketh and grib
geth therwith / and so goth forth / and doth departe /
and doth serche / and seke a nother place / where he
may reude and perfourme his bowe / and promyse
that he made after his owne iugement and mynde
in his owne place / and dyd nat therre perfourme the
same: as I do nat p̄mple nor approue his goynge
forth: so do I nat counsele that he shulde recour
sonarwithstandyng: that he go ferre awaie / vnto
a strange / and unknowen monastrie / and why
so: for so two causes/one is the sentēce of saynt P̄m:
whiche dothe openly declare that he is blessed and
happy: that doth nat iuge hym selfe in that thyng?

he doth approue. Another cause is the auerayre of
our maister saint Benedicte/that in the rule dothe
comande such persone to be receyued and retay-
ned. And founde or proued good and vertuous: to
be conforted the good persuasion and couisayle/ and
ther by p[ro]fession to be bounde. These ben the wo-
des of the rule. Let such a persone (say the he) be per-
suaded/advised/and counsayled:there byl to abyde
And lest peraduertise/ the same persone remembryng
his owne monasterie/and grudgynge (as oftymes
happeth) in conscience: wolde bygynne to cōplayne
agayne upon the brekynge of his fyrt stabilite: the
same rule dothe agayne suche scupulosite shewe a
genetall/and confortable sentence & couisayle saying
In euery place:one god is serued/ allour laboures
every where ben done vnto one p[ri]nce and kyng.
And yet dothe he prohibite and forbide the sam[e]
thyng of the nere monasterie:that he comandethe
of the peregrine and straunge monasterie. And the
cause therof: is lest the nere abydyng: as a fode of
mischyng of the flaunder or occasion: Shulde be a
mater or occasion of styrte and debate betwene the
monasteries:if they shulde take and receyue the re-
ligious persones eyther of other without onely the
consent eche of other/of the whiche thyng we haue
experience as often tymes:as any suche receyving
or taking is presumed contrarie vnto the decrete and
determinacio of þ rule. And if also afterwarde:þ re-
corde & remembraunce of þ flaunder & occasio þ departing
he gaue vnto the bretherne whome he left:do any ti-
me(i case) moue & grudge þ unquiete herete & minde
of any suche persone regulecly receyued & take[n]: & that
he thinke: þ he must nedely amende by his retourne

The P[ri]nce.

CC,ii. that

Ca. de mo
nachis pe
regrinis.

Of cōmaundement.

that by his departing he dyd offend: let that persone
that so thyngeth: wysely and with good conseylghē
comyder: that one flaundre or occasion: is nat well
amended by another. For what amendes is that:
Whan thou doste satisfie some personnes of the flaun-
der gauen vnto them: and therby gye a newe flaun-
der or occasion vnto other personnes/ althoughe (to
accyseynce) that flaundre or occasion that is done/
by the intent to profytte vnto the better: is more tol-
erable/ and more veniall and lesse synne: than is þ
flaundre that the persone doth thyng to gyue whā
he shulde be an apostata vnto worse and lesse perfec-
cion. But the persone also without any doute dyd
byþre more surely folowe his conscience (althoughe
nat without flaundre & occasion) vnto that waye þ
he supposed and thought better: than if he had (con-
trarie vnto his conscience) remayned and taryed by
in his fyfthe place wher he was / and per myght be
well and surely haue byden and taryed there byll:
if he coulde therby haue ben well assured and sau-
fied of his owne conscience. Wherfore nowe let vs
in the conclusion of this disputation: vslutpe & vslip
same iugement that saynt Paule gaue of that persone
that wolde eate and fede / and of that persone that
wolde not eate noȝ fede of those meates that seemed
vnlawfull/ that is to say/ that he þ moued & compellid
(by his owne ppett consciencē) dyd leue & forſake
his place: bycause (as seemed vnto hi) he wolde not
forſake ne b̄reake his bowe: shulde in no wylle des-
pyse him that wolde nat so loue ne forſake his place
And agayne he that sute in conscience: dyedynge the
flaundre and offeice of his bretherne: wolde nat leue
ne forſake his bretherne: shulde in no wylle iugene

com-

and dispensacion.

fo. C.ii.

comempne the persone that dyd departe. And thus as
vnto these masters: I praye you take me well/ and þ
I haue answered: as I sele/perceyue/ I vnderstante
without any p̄tēdise vnto them that can better p̄
reue or sele. Forþermore per you aske and require
me to assygle you certeyne questions. The fyfthe
wher a persone had honted/ and sought aboue for; þ
habite of religion/ whiche he deuoutly received and
afterwardes as vndeuoutly & wychedly dyd reiecte/
cast away and forſake the same: you aske nowe why
that saynt Gregorȝ knowynge the matter: dyd nat
conſecrate hym to resume and take agayne his ha-
bitte/but also graunted vnto the apostata so p̄during
and abyding: all maner of communion. The seconde
question/ why saynt Augustine: dothe (in some ma-
nē subdue the bowe of continencie and chalſte: vñ
to þ lawe of matrimoniē/ that is to meane / to make
and iuge the bowe of chalſte to be lower in degree
than the lawe of matrimoniē. In so moche that in þ
boke he wrote of virginitate: he semethe to affirme/ þ
vnto the chalſte persones: the forepurpose and pro-
mise of that lyfe: may nat pſcribe ne haue auctorite
and strength/ aboue matrimoniē coupled together
and duely knitte: but that matrimoniē promulged by
lawfull contracte: of them also that (by the decepte
of the dyuell) haue broken theyz bowe of holynes &
chalſte: shall remayne and byde indissoluble and
vndispartable. And vnto these questions (as fo; this
present tyme) no thynge comethe vnto mynde or re-
membrance more certeynly and mo;re shortly to be
answered: than that these holy bishoppes and sain-
tes dyd so vnderstante and thynke best/but whether
they ryghtly and well dyd therin: let them loke and
answre.

The Pype.

CE.ii. lethem

Vnderstante
this auctorite
of saynt
Augustine &
the ſimple
bowe of cha-
lſte/nat the
bowe of ſo-
lemnne pſe-
ſion in reli-
gion.

Of commandement.

dispenses
1. Co. 4. A.

Se them selfe. for in the senses or understandyng / i
actes or dedes of noble fathers / I am surely ware:
that by no meanes I estime / thynges / iuge any o
ther: than (saynt Paule to wytnes) was than requi
red among the dispenses & ministers of Christ / his
to say / that eueriche be fownde & pved feythfull & true
for I am certente: whether they abouded in thyn
owne sence / & spake after theyr owne minde & feling
o; whether they abouded and spake in the spirite of
god / they both as in all other thynges: so lybelys
in these thyngs: were feythfull and true. Therfore
in dispensyng and ministering that thyng that was
byfoore his handes and in his power of iugement.
And the other in wrytting that he felte / vnderstode
& perceyued. That you yet forther done aske & speche
of certayne bpsshopes / whome (as is wrytē) þ same
saynt Gregorij the pope: dyd (for a tyme) inclose in
þytle vp i monasteries fo; theyr excesses & default
whether (in that meane tyme) dwellyng amongst
religious psones: they ware theyr owne habite and
array: or els the monastical habite of the religion
vnto this question: I can nothyngc answeare: but þ
it semeth more credibile: that they dyd nat receyue þ
notable habite: whiche they shulde nat haue perpe
tuallly no; continually kepe / but rather that / that in
the secretes of the monasteries: they onely sought qui
etude and rest / and oportunitie of penaunce. You
wolde also here this thyngc of me / wher þ o; wherþo
among al other institutes & ordinaunces of penaunce
the discipline of þ monasteries / & the lyfe of religiou
shulde haue this prerogatyve / that it maye be called
a seconde / o; the seconde baptisme. I suppose and
iuge / the cause wher þ is fo; the partye renouncynge
and

credibile

7

and dispensacion. fo. C. xlii.

and for saluyng of the woldē/and for the singuler excellencie of the lyfe spirituall wherby / this maner of couersacion al lyuyng/excelling & ouerpassing in perfection all other of mannes lyfe : dothe make the p̄fessors & louers therof: moxe lyke unto Angells of heuen than unto men of this woldē / and therunto doth refoutme i mā p̄ymage of god & doth assigne marche/and appoynt vs (as by speciall badge of armes)unto Christe as doth baptisme . And so bene we as baptizid the secōde tyme: in that we done (as saynt Paule sayth) mortifie our memb̄res / whiche ben vpon yetth/ & done cloth our selfe & put Christe hym selfe vpon vs/as our lyueray garment / plāced & newlē set & roted agayne unto y similitude of his dethē. And also lykewyse as by baptisme we ben de quered frō the power of dackenes & synne original & ben translatē & couched into y kyngdome & realme of eterne clarite & euerlastyng glorie: so in lyfe manner: in the secōde regeneracion of this holy purpose of religion: done we escape nat onely frō y dackenes & daunger of originall synne/but also of many other actuall synnes & done entre into the lyght of hertue & grace/ scrapping our selfe unto the sentence of y ho ly Apostle sayng. The nyght of synne precessed and went by soye: but nowe the day of grace hath approched & drawē nere.yet done you byseche me to be informed of a nother doute/you aske whether themu lacion and change of the abbotte or souerayne: may any chynge helpe or excuse those religiuous persones that woldē chānge therē owne monasterie / that is/ whether by the dethē or by the depositiō of the place any more liberte maye be relaxed unto the subiectes wherby they myght in that poynct and meanetyme

Collo. 3. A.

Ro. 13. D.

Ro. 6. A.

Ro. 13. D.

Of commandement.

tyme: go at moxe liberte whether they wolde / beth
the tyme a nother prelate were instituted and put in
towme / vnto the which I answer / Nay by no mea-
nes / that is to saye: they may nat. For the promysa
of profession / whan (after the maner) it is made in
the churche: doth nat appoynt the tyme of the lyfe
or for the lyfe of the souereyne: but rather taketh tes-
timonie and wytnes: of his presence . The persone
that maketh p[ro]fession: doth make it for the tyme of
his owne lyfe and nat for the lyfe of any other perso-
nes. Let the persone therfore take good heede & make
well what auctor, and maker of þ rule dyd nat only
falle / thynke / or iuge / but also set forth in tradition &
rule saying. If the professed persone (saþþ he) any
tyme: otherwylle do (that is to say) than he hath pro-
mised: let hym knowe / that he shalbe dampned of
god whome he mocketh or scorneth. And also he
sayth / that a nouis i religion: may nat haue power
of his owne body. And agayne he saythe / they must
perseuer and continue in the monasterie: vnto deth
The exceptions therfore, saue, and reserved that in
the disputation before ben shortly concluded: it may
nat (from hensforth) be lawful vnto any religiouse
lone (for any occasion) before his deth: to forlake / or
nely by his owne iugement & wyll / the place where
he was professed. ¶ Els if he do: he is p[ro]uincator
and breake[r] of the rule / hauynge dampnacion / be-
cause he maketh his syste fyrth and p[ro]myle bayne
and boorde. But yet you go forth syll in question &
demaunde / and you aske / what and wh[en] (in case) the p[ro]-
fessed persone may nat or can nat remaine and bþol
there: but with perpetuall rancour and grudge of
mynde / bycause of the election of the souereyne that
was

Ca. de mo-
nachis et
pegrinis.

I fauored

and dispensacion. fo. C. liti.
was nat reguler or amiable and favourable. Now
cometh to mynde: the answere that (in the gospel) 16
the discipules of our lord gane vnto hym whan he
taught the of the lawe of matrimonic. If it be so sic
(sayd they) it is nat expedient to be maried. In bery
trouthe: the angryshe is great. fo: if a man shulde
hepe a wyfe that he hatethe: nothyng is more hevy
burthen. And if he shulde leue / and forslake her a-
gayne her wyl and consent: nothyng is more vni-
christiane or agayne christianite and chyssendome.
And yet the case is moche lyke. fo: he is conterfyned
and wrapped in lyke necessite / that nother may leue
and forslake his place / lest he breake his bove / nor
yet may he remayne and byde wyl in his place: lest
he shulde lyue theyz with rancour and grudge and
so lose his lyfe / what thyng may I counsayle this
personne? Shulde I counsayle hym to departe and go
his way / nay / that is nat lawfull bycause of his pro-
fession. Whil I counsayle hym to byde wyl / nay / þ
is nat expedient / bycause of his rancoure. you done
here propone and put vnto me two thynges of lyke
inconuenience / and of lyke peryll and reoparty / so þ
what so er I answere: it may nothyng pfitte you
fo: you aske of me whether of these twayne is mo-
ste in conscience / fo: the religiouse personne / to re-
mayne / and byde in his proper monasterie vnder a
souereyne irregulerly and vnlawfully chosen with
rancoure and grudge / or els fo: to lyue more quiet-
ly: to depte vnto some other place / whiche quicke-
ly / I none other wise recepue & take: thā if I were
requyred and asked by whiche of these two dethes
I wolde counsayle hym to dep and peryshe: that (in
case) wolde lie and lyll hym selfe: by leppinge into a

The pype,

ff.i. syre

O scōmaundement.

fyre to be b̄et / or els to lepe downe a roche of some
height/ and b̄eke his necke, for (in very dede) bothē
he b̄eneth that bydeth vnto hatered & rancour/ and
he also that b̄eakeþ his bowe and purpose: doþe
fall heþlong & b̄eke his necke. But you your owne
selfe b̄etherne: done lightly spedē & wel helpe me in
this difficulte and hardnes of counsayle/ whan you
folowe on forþe/ and open your mynde: Shewynge
howe you wolde haue that selfe thyng taken & ment
that you call it reguler and vnlawfull/ sayng i your
question. Specially (say you) if the irregulare/ &
vnlawfull maner of the election be so wrapped and
wryten to gether: that (althoughe before god it be
playne/ and nothyng to be douted) yet byfor a man
(natwthstandyng) it may other scant & vaneth: or
els by no meanes: be conuynced and repud. Now
cometh vnto my remembraunce & mynde: the good
ly sayng of the wylsemā. He that wyl (sayth he) and
hath mynde to recede and departe from his frenðe:
doþe seke occasion therinto. By what meane done
you call that election irreguler and vnlawfull that
can nat by any reguler or lawfull meane: be cassate/
made b̄oyde/ or reproued. And surely we fynde this
sentence wryten. That thyng that may nat be p̄ov
ued: is vnto me or vnto any persone: vndone and w
out effecte. But yet you saye: And howe shulde any
persone be obedient vnto a soueteine that is knowē
vnworþy/ althoughe nat openly? B̄etherne: haue
nat you red bothy in your owne rule/ and also in the
rule of trouthe/ whiche is the gosspell: Upon the
chapre of Moples dyd spt scribes & pharises: what
so ever they say vnto you: kepe it and do it. But ab
bet theyz wōkes and dedj/ do nat you ne haue wyl

Prou. 18.

Matth.
23. A.

co do

and dispensacion.

fo. C. lxxii.

to do. Nowe for the chaunge o; waylyngc of your
clothes/for all illusions o; vnciences:take this branc
v short coulapple. I wolde aduyse every psone to for-
lowe therin þ rite & custome of his place / whiche in
diverse monasteries: is obserued & kept/ in diuers
maners. Of those psones þ ben pffessed in many mo-
nasteries (whiche thyng I had nechande forgotte
to speke of) I suppose I haue suffiently answered
þpfoxe wha I disputed & reasoned of þ stabilitate of þ
place/ & it is nat nedfull I shulde repeate reherte
the same. I passe ouer þ other questiōs þ you made
of the canonis reules and lawes both bycause that
suche thyng; done nothyng appeteyne vnto vs þ
ben religiōus psones. And also bycause you maye
your selfe fynde thē lightly in booke if you wyl take
þ laboure to seke therfore. Nowe I coine vnto those
m. thyng; þ ben estiones cōteyned i your secōde p̄ist
le/ where þþ you q̄stion & done aske what coulde I
wolde ḡue þ glōne/ þ were comoued & stered vnto
displeasure agayne a nother psone/but nat so fette: þ
he wolde do hi any huccie o; hating hi selfe; but per si
stree moued, þ he wolde be glad if it shuld happe/ &
fortune hi by any other meanes to be hurt: you aske
nowe i this case: whether þ glōne may v good cosci-
ence/say masse or be comuned standyng þ motion þ
displeasure: o; els whether he shuld & were bound to
þdoraw hi self vnto such tynie þ morād / & displeasure
were rebated & swaged. I uplech out loþe ic never
thāce me fortune me: to ap pche vnto þ holy sacrificys
of peace: in any suche trouble/noþ wþre / o; displeas-
sure/tryſt noþ disceptacō & cōdigance de myndes: to
touche þ holy sacramēt wherſ (þþvoced) god him
selfe is þſene ecclesiſing vnto hi al þ hol̄ wondre/

The Pype,

ff. ii. Cet,

¶ cōmaundement.

Matt. 5. D.

Certenly that oblation or offryng that any persone doth presente vnto our lord: shall never be thankefull receyued excepte he syrste a peace and reue his brother whome he knoweth and remembreth well: he had before (in case) greate and hurtte. So moch than the leste thankfull shall his offeryng or dede bee: if he do nat syrste appease and rest hym selfe towards his neigboure. Furthermore yet you aske a questioun of the contrariete that semethe to be in these two sentences and sayng of saint Paule. The syrste wherre he sayth vnto the Philippenses. Nostra conuersacio in celis est. Our couersacion is i heue. The secode vnto the Corinthes. Quamdiu sumus in hoc corpore: peregrinamur a domino. As longe as we ben in this body: we done labour in pilgrimage absent from our lord. Howe maye these tweyne (say you) stande to gether: howe may the soule in the same selfe tyme: bothe labour in body on pilgrimage absent from our lord: and in heuines also be present with our lord. The selfe Apostle: doth in a nother place assygle and declare hym selfe. Wherre he sayth. Ex parte cognoscimus. et ex parte prophetamus. On the thone/parte (sayth he) we done knowe / and we haue perfecte knowlge . And on the other part: we done prophecie / that we onely byleue. To that (that) that we knowe or haue knowlge as beholde dyng thynges present: we ben than with our lord. And in that we yet here bydyng: done prophecy / as it were of thynges to come/byleuyng those thinges that we done nat understande / and bolyng and tru. Byng those thynges that we knowe nat: we done make laboure in pilgrimage here in body as absit from our lord. ¶ But whan that thynges shall come

Phillip. 3.

2. Cor. 5.

i. Co. 13.

I for

to

and dispensacion. fo. C.1v.
to passe(sayth he)that is perfecte/that is to say / the
plenitude and fulnes of glorie/whiche shalbe in the
resurrection to come:than shall that thyng be boyd
and vanishe that nowe is on the thone parte / that
is to say/all maner of corruption of the body/where
of(witbout doute) cometh a happeth vnto vs / this
laboure on pilgrimage in the body: whiche yet re-
maineth and bydeth on the thone parte. And that is
it that the Apostle in hym selfe mournyng: doth mi-
serably by wayle and say . O I vnhappy man/who
or what persone shall deliuer me from the body of
this deth/he doth nat complaine so moche agayne the
body/but vpon the body (he sayth)of this deth/that
is to saye: vpon the corruption of the body/that yet
indureth and lasteth. Shewynge therby that nat
the body:but that the greues of the body / ben cause
of our peregrinacion and pilgrimage. For the bo-
dy that is corrupted and wasteth: is greuous vnto
the soule/nat the body synglygo; alone of it selfe:but
the body that is corrupted doth greue the soule / by
reason of the corruption / so that the corruption of
the body / is the burthen/charge / and weght of the
soule:and nat the nature. Wherby those persones
that done mourne / and wayle within them selfe:
done despyle and awakte for the redempcio / and nat
for the amission and losse of theyz bodies / we there
soye well and reasonably greued by the necessite of
the body/and nat by the societe and company therof
done concepte and despyle to be desolued and loused
and so to be with Christe/that the exile that yet doth
remayne and byde on the thone parte: shulde be finis-
hed and ended/and the heuenly habitacion & dwel-
lyng place:that on the other parte is nowe bygone
The Pype.

ff. iii. Shulde

1.Cor. 13.

for

for

Ro. 7.

regularly
Sapi, 9, D.

Ro. 8.

for

Of commandement.

Hulde be made perfecte and fulli accomplishid/ of
elis this text. Our conuersacion is in heuen: may be
expouned as the same A postle saythe vnto the Ro-
maynes. We ben (sayth he) made safe and put in the
state of saluacion: by hope. So (than) that nowe we
done dwel amonge the heauenly dwelleres in heuen:
by our hope: And yet notwithstandinge / we done in
very dede: laboure here in pilgrimage (for the tyme)
vpon earth in our bodies. Or yet may this sayd text
our conuersacion is in heuen: be expouned thus: we
haue a cause/reason and meane: howe we may both
cleue: leyne and be ioyned vnto oure bodies: and
howe also we may cluel stycast/ & be ioyned vnto
our lord/ that is whan we giue vnto the body/fode
to kepe the lyfe and the lences: and vnto oure lord
true feyth and loue. For surely our spicte and soule
is no more present where it dothe gyue lyfe (that is
in the body) than it is: where it dothe loue in god.
Excepte (peraduencie) the soule were supposed/ &
thought to be and dwelle rather where it is holden/
cyped by force unwyllyngly & by necessite: than there
whether it wolde with most glad minde and desyre
be wylfully caried and conveyed/ our sautoure also
sayth. Where so ever thy tresour is: there is also thy
herte. Also syth the soule that loueth god: doth lyue
of hym onely/ and by hym: as the body dothe by the
soule: by what reason (I pray you) may the soule be
more present where it doth gyue lyfe: than where/ &
from whens it taketh lyfe? For (certeynly) charite
is the founteyne of lyfe. And I wolde nat say therþ
soule doth lyue: þ doth not drawe & dynke of þ foun-
teyne. For it may by no meane drawe thens excepte
it be

Matth. 6.

and dispensacion.

Fo. C. Ivi.

it be present at the fonte and wel; whiche is charite/ whiche is Christ & god hi selfe. Who so therfore do loue god: is p̄sent w̄ god / in so moche as he loueth/ & in þ he lesse loueth: he is absent. And the soule is conuinced & op̄ely p̄ued to loue god in þ the lesse or so moche lesse þ (yet for the tyme) it is occupied i the necessites and nedes of the fleshe. And that occupaⁿtion of the body: is nothyng els but a maner of abſence from god/ and that abſence: is nothing els but a peregrinacion & pilgrimage / so done we labour here in pilgrimage from our lord / and we done so labour on pilgrimage in the body / by the troubles wherof: bothe our intent is letted/ and also by the cares and busines of the same body: our charite & loue is fattigate / and dwelled. In the ende of your secōde ^{þ dulleð} ep̄istle you aske me / howe I wolde iuge o; thynde of the vnderstanding of this text of the gospel. Ecce enim merces vestra: multa est in celis. Lo take hede & se. For your wages & rewarde: is great o; moche in heuen. And you metuell very moche þ saynt Augu^stynne wolde say þþo þ same texte: þ ut shulde nat be nedefull to vnderſtāde here these visiblē & corporall o; bodesþ heues/ lest so our wages & rewarde shuld seeme to be set & appoynted in thinges mouable/ and sleerty & vncerteine. And therfore (you thinke) here shulde some spirituall firnamētes be vnderſtāde & ment/ of the whiche (as you say) you can nat tell nor yet suspecte: what shulde be supposed o; thought. But if you attende & hede well what you haue red, The realme & kingdome of god: is within you/ and saynt Paule sayth/ that Christ (by seyth) doth dwel in your hertes/ as a byng in his owne realme & rule And in a nother place he sayth. The passions and

The Pype.

Ff. ii, pepnes

Lu. 6. D.

Luce. 17.
Ephe. 5.

Ro. 8.

Psal. 44.

Psal. 63.
asstended

Psal. 53.

Sapien. 7.

Esai. 66.A

I sele-der

¶ Of comandement. ¶
paynes of this tyme: ben no thyng of dignite/degree
or wortynes ne any thyng cōparabile vnto the glo-
rie to come / whiche shalbe reueled & shewed in vs /
he sayth nat/that shalbe shewed vnto vs/as an out-
warde thyng/but in vs/as nowe bydynge & dwel-
lyng within vs/but nat yet appetyng. And the pro-
phete sayth alio: All the glorie of the kyng/daughter
is withinforth/or stō within. And in a nother place
man hath assended vnto an hygh herre / and mynde
of contemplacion. And yet agayne: man hath dispo-
sed ascencions in his herre. And the wþsemā: The
soule of the iuste persone: is the seete/or stall / or syt-
tyng place of sapience/the boyce of the whiche sapi-
ence: is this/heuen: is my sittynge place. If you now
take heede (I sap) & note well these thynges & many
other like in holy scripture: you wyl(in very dede)
study & gyue diligence to seke & laboure that þ kyng
dome of god & his iustice: may rather entre & come
vnto you: than that other you shulde go forth out
warde/or els ascend & clymbe upwarde or aboue.
But I cal here this termes/aboue/or withoutforth
accordyng vnto the position & order of the place/as
the heuen: doth stō the perth holde or kepe an exten-
out & outwarde place. And the lone/the mone & the
sterres: done kepe a superiour & hygher place. for
those same selfe thynges that ben within vs by the
very subtile & cleer, inuisibilitate & unperceyuablenes
of theyr nature: ben also about vs by the very hygh
dignite and degree of theyr excellency. And also they
ben without vs: by the immensite & unmesurable
celle of theyr mageste. But these thynges: ben very
hyghe & moste hyghe & harde to be intreated. And
therfore had they neede of a moxe diligent disputacio
and

and dispensacion. fo. C. lvi.
and also of a moxe wyle & better learned disputer / &
per the vnto: of a moxe large wo:ke and intteaty. I
had went & supposed / I shulde nat in the intreating
of these maters: haue exceded the maner of a pistle.
But (as I nowe se & pceyue) the comunicacion and
tale: hath pceded vnto moxe length: than I trusted
o: thoght. Name you therfore þ wo:ke if it so please
you: a boke / o: if it please you: an epistle / as you wyl
for: whether it shulde be / in fewe wordes o: in mas
dy: I was bounde (whiche thyng I haue studid &
desyzed) to satisfie your wyll and desyre.

¶ Thus endeth the boke of saint Bernarde of pres
cepte and dispensacion / translated and tourned out
of latyne into englyssh: by the sayd brother of Sy
on / applie all vnto the best I byseche you / and pray
for: the olde wreche / Rycharde Whytforde.

¶ The sayd wreche vnto bothe the par
ties þ is to say: the souereynes & the subiectes.

Dyseche you mekely / bothe reue
rent soueraines & deuout subiectes: þ done
my cidenes in all / & be content I conclude vnto
you: wþ the sentence of saint Petre / þ is / þ
you both / eueryche by the selfe & all in comune: do so
laboure & infoise your selfe: that (folowing þ Stepp
of Christ) you may attayne / & pfectly come vnto his
company / that is / to be both togerther: membris oþ hi
misticall body. Howe be it: conuenient it is and good
þyght & reaso: þ suche þlones as by the auctorite of
þeyr age / yeres of profession / office o: dignite: bene
senio.

i. Pet. vlti.
Seniores,
ergo qui
in vobis
sunt. *RP*

Oſcōmaundement.

Seniores in religione and so in towme or place about other: that also in lyke maner (in the diligent study and precise obseruance of the religion) they be the effectuous workers / & laudable teachers & so very exampleres of the pfection of the same. For all the residue of the couent or company: done take sourcme and done comunely folowe: the examples / the doctrines and teachynges / the maners and b̄haviouris / and the auctorite of them. And therfore is is nat suffi- cient and ynough for them to kepe them selfe frome defaulte and offence of the religion: but that they alſo ſtudy & labour with diligēce to b̄yng al þ multitude unto the ſame. For þ age of the Seniores: doth put them in auctorite. And the vſe and experience of many thynges: doth rendre them prudent and wyſe. And they: integrē & pfection of lyuyng / pured and openly knownen unto the company: doth put the in credence & truſt. Unto you therfore fyſt I ſpeke (certaine ſouereynes & Seniores of religion) þ ben the kepers & gyders of the multitude. And I humely b̄leche you in diſcrib̄ Christi / þ is / for the teſter loue of our lord & ſauour Jefu Christe & for the bytter paynes & paſſion þ he ſuffered for you & al mankind: þ you redre & frame your ſelfe unto ſuche multitude & company as (by þ ordinaunce of god) bene put vnder your gouernāce: veray pastores / pitious & unfeyned fathers / wache & wake / gyue diligēce & take good bede / loke wel on every patte / & take care & thought þ your flocke (for whome Christ ſuffered dethe) no- ther lacke ne want any thyng necessary for the bodyne yet for þ ſoule / nother holy cōſolacione ne holſome doctrine & conſolaple / ne in any wyſe: the veray exāple of the lyke euangelical / þ is to ſay: þ life of our lord for

confolacione

and dispensacion.

fo. C. lviij.

Iesu you be unto thē they; by shope & puyder/ pet/
fourme thē þ effecte of þ same/ fede thē / cure thē/ go/
uerne thē/ kepe thē: þ none pypþe: none etre ne straþ
for you shall make for everyche of thē a streyte ac/
count. Sanguinem eius requiram de manu tua (sayþ
out loðde) I shall)if any by lost) require his blode
of thy hand; that is to say thou shalt dep for hym.
And þ you do: do nat w̄ mutmote or grudge or (as
they say) w̄ an puell/but cedely/ quickly/corragious
þy frely & gladly w̄ all herte & mynde / losynge for
none oþher thā be negaynes: but only to please our
loðde/his towme you kepe/his busines you do/of hi
lose for your wages. Seke no wages in this lyfe.
For I tell you/it is a shame & rebuke: to take þ cure
& charge of a christiane company: for worldly winnig
or gaynes. No man may vse þ towme w̄ due laude
or prayse: but he that doth it scely without hyre. For
who so looks to wags of this wold: doth vtterly
lose the rewarde of euer lastyng blesse & so is it also
of thē þ lytel done set by any gaynes or tyches: & yet
wyll make meanes to haue the honour/the dignite/
the hyghe towme & place/ & to haue pleasure to com/
maunde/to be wōshipped & to haue rule/dominacion
& gouernauice/ & therfore shall these þsones haue no
rewarde of god/ bycausþ they take here they; owne
hyre and rewarde. The office of a plate(I tell you)
is ferre from the nature & condicion of a lordshyppe.
Principes gentium dominantur eorum, &c. The prin/
ces and loðdes of the worldly people: done take do/
minacion / lordshyppe and estate ouer them & done
accoûte they; subiectes: as bonde seruautes (sayþ
out sauïour unto his disciples) but among you it
may nat be so/but rather contrarie the plate & soues/
retine:

Ezech. 3.

wyf. i

Math.
20. D.

Of cōmaundement.

muste be the setuaunt. The office of a p̄elate ther-
fore:is nat a towme of ty;anny:but an administra-
cion. The souereyne thā is presidēt and set in place
aboue the other:nat to be as a kyng/ & to reygne/ &
so to haue the lucre and pleasure of the goodes & pos-
sessiōs/no; yet to haue more liberte and ease:but ra-
ther that (accordançe unto the graces supposed in
hym/ whan he was elected) he shulde more p̄ofytte
in religion. Rememb̄e therfore the nature and con-
dition of your office and towme/ & whose place and
persone you done vse (good reuerent souereynes) &
so byhaue your selfe in al thyngs: þ your lyfe wape:
nat only unto your subjectz: but also unto al christi-
anes:by very exāplar & fourme of þ lyfe euāgelical
let your subjectz (by your maners & byhauout) leue
to dispise & to set at noȝht al worldly lucre or auāta-
ge/let thē also letne at you to set at noȝht al worldly
honoutes & dignit̄z / & let thē letne by you to hope &
trust to haue the merite/meide/ & rewarde of al theyn
offices & obseruañces of our lordē & saulour Christ
alone/ and in the meane tyme noȝhyng to loke for
noȝ to cote foȝe but that the thinge they do be honest
in it selfe and also pleasaunt and thankful vnto our
lordē. Do you therfore (reuerent souereynes) your
office and duete as good shepherders: without re-
warde all stcyl/howe be it indeude it shal nat be fre
and without rewarde that you do. For whan the
prince of al p̄elates and shepherders Jesu Christ
that dyd render and gyue hym selfe all hole foȝ his
shepe (parte wherol:he hath committed unto your go-
uernaunce) shal come forthe and shewe hym selfe at
the day appoyned: than shall you (for the byle and
mortall rewarde of your temporal labours) receyue
the

and dispensacion. fo. C.Ix.

the glōzous crowne of your office and towme: set
and garnished with flores that never shall fade.
Desyze you nat therfore ne wyl o; haue appetitte:
to take that thyng heire by your owne auctorite: þ
þou shulde tary and loke soþe: of your prince and ca
pitayne. Byde your tyme appoynted and do never
þpresent you ne taken byforþande vpon that day: þ
þe wylde shulde vnto al christianes be vncertayne.
Trusse soþ your rewarde and thankes of hym onely
that leueth noþinge vntwarded out loþde god / &
moste swete saviour Iesu Christe. Nowe deuoute
þreþerne and syþters religioug: I byþeþe you con
sider: howe that as vnto the seniores: appeteyneth
to be vnto you as pituous: bynde / and louyng pat
tes: So(soþ your parte) appeteyneth vnto you: by
good maner & lowelyþ behaviour: to submitte your
selfe in all thynges vnto the seniores / and in due ho
nour and ceuerent loue: to take and accounte them
as your very natuall patentes / and yet aboue the
carnall patentes. So moche more (þcause they ben
spiritual) as the soule is aboue the body and the spi
ritue aboue the fleshe. And lyke as the seniores done
(þ euangelicall charite / and soþ the loue of Christ)
submitte them selfe in all ministeries vnto all perso
nes: So shulde you nat misuse the myldnes & gens
tell increases of the seniores / nor in any wylle shulde
you take any boldnes if they (soþ your reformatio &
quietude) be familiarer with you / and many tymes
done suffre and here: more thā þycometh them. But
rather shulde you be the moþe meke and gentell vn
to them in moþe prompte & redy obedience: þcause
they done nat misuse they; auctorite ne þlume there
vpon / and never shulde you forgette che sayng of
holy

þredene
Unto the
subiectes.

Of commandement.

Ca. viii.

holp saynt Augustyne in his rule that is / that you shulde haue pitie and compassion vpon theyz labours. For the more hyghe they be in towme and auctorite: the more ben they in peryll and leoparty / let therfore charite ben euer among you. For whete charite is present: the souereynes ben never yke / nor wey / nor yet the subiectes / wylde or vnrely. For those persones that haue the dignite: done always study howe they maye profytte / and promote theyz chyldren vnto vertue. And the charitable subiectes done wylfully perfourme and do: more thā they ben required: let therfore vndothe the parties: be kynde and louing gentelnes: mylde and lowly bphaulour. That shall cause that nother the seniores shalbe wry of theyz laboute and diligence / nor the subiectes be grieved with theyz succozite and gouernance / our lord (I tell you) hateth moch a stubburne and selfe wylly herce and stowake. And he hateth moche delectacion and pleasure in them that ben meke and lowely. For vnto those persones that haue littell trusse and smale opinion in them selfe: doth he most gladly departe his gyftes of grace. And the other that set moche by hymselfe / and that done stade wel in theyz owne fauoure / doth he repel and put away: as unworthy his benefites o; gifts. Those persones that done dimitte and make them lowe: doth he conueye on heght / and repse vp. And those that in theyz owne myndes done clymbe on heght: doth he pluck downe & make lowe / vnto the þ done trusse i theyz owne vertues: doth he disdayne to gyue his gyftes but those that nothing trusse in theyz owne workes but done hange holly vpon hym: those doth he nouysse / confort / and defende. Submitte you therfore

and dispensacion.

fo. C. lxx.

fore (in due maner) leþþet vnto other / nat fo; þ dzed
of mā but fo; þ dzed of god. For he hath cure of you /
þ doþ care for you / & he wyl nat suffer you to peris-
she. Yowth i woþdly psones: ts redy vnto pleasures/
disportz / pdle pastimes / & wātones: but it bycōmeth
religious psones of every age: to be lade / sobze / dili-
gent / circumspēcte / well ware of them selfe. For the
great enmy / and aduersary of our saluacion: doþe
neuer lepe / but euer walketh aboute / as an hongry
rauenous Lyon þkyng and spp̄yng where / and þey of þþer
how he may capche and deuoure þ christiane soule /
and no angle ne corner leueth he busought / to fynde
an entre among religious persones. For somtyme
doþe he craftely awakte the by wayne voluptuous
pleasures / somtyme openly assayle them by trou-
blous / and vnrestfull persecusions. But gyue no
place vnto hym good religious persones. Rather
withstande strongly / with hole and vnfeyned her-
es. For althoughe his power be very greate & migh-
tie: yet is he mo;e stronge and myghtye / that hathe
the cure of you / our lord Jesu Christe. But your
truste in hym with all your heres: And than your
aduersary cannothing p̄euayle / agayne them that
haue faynt heres / and lykewiste in our lord: he is
very stronge / and of great power. But agayne the
that haue full feyth / & trusste in god: he is but feble &
faynt. If he dyd persue & assayle religious psones
alone: the affliction myght peraduenture (in good
reason) be greuous. But nowe that he doþ (by like
malice) assayle all maner of persones / be they neuer
so holy or deuoute (for Christe doþ he persue & as-
sayle in vs) he doþ inuite þ soule helth of all maner
of per-

Of commandement.

of persones: we shulde therfore suffre & beare mo^re
lyghtly þ comune psecution/affliction / & trouble of
all christianes / & (þ comune good wylles & bettes)
stande stify agayne our comune enemy. These ten
taciōs & assayles: shall sone ouerpassē. For this lyfe
is nat long & yet in the meane tyme: our lordē wylle
nat leue ne forsake vs/but he that is the mouer & gy-
uer of al gracie & goodness: wylle profoume in vs/that
he hath bygōne/he gaue & spiced vnto vs/þ mynde
& wylle of religion: þ we shulde pacientely bete and
suffre agayne for him: suchē paynes afflictions and
troubles as myght bryng vs vnto eternitie & euangelis-
tyng glorie he wylle nat suffre vs to lose our palme/
& crowne of victorie: if we wyl manly fyght/and
stify stande therby/he wylle be present w^t vs / & wylle
helpe vs to fyght / & give vs both strengthe & stabilitie
So that here for a shorte tyme somwhat afflicted &
troubled/ we shall hereafter come vnto the crowne
of immortallite. For by his helpe: we done banquyshē
And by his liberallite & goodness: we shall receyue
the mede and rewarde therof. And therfore there is
no cause in vs why we shuld gyue/ thynke o^r applic
any laude o^r prayse vnto our selfe. For al the glorie
and prayse is due vnto our lordē alone / nat only in
this worlde: but also in all worldes for euer mo^re.
Amen. For this p̄sent tyme: I haue no mo^re to w̄rit
but that it maye please you of your charite / forgy-
yng my rudnes: to pray for me vnto our lordē god
& moste swete sauour Jesu / who sende vs gracie &
mercy euer to worke his wylle. This haue we dra-
wen out of the fyfth epistole of saynt Petre/the last
Chapitre.your wretched brother of Spyn
Rycharde Whysforde.

The fyfthe Chapitre. fo. C. lxxi.

COf the seconde boorde of our vespell whi
che is: the seconde membre of this thyrdre partie/
that is: the seconde essenciall boore of religi-
on/called wylfull pouerte.

of pouerte.

CThe preface.

Where we (in the fyfth pte
of this worke) dyd assimile
religion vnto a Tonnes / or
Pype/conteynynge the moste
delicate / and holome wyne
of the lyfe of pfection so; the
imitacion / and folowyng of
the lyfe of our sauoure Christe Iesu / and the same
Tonnes or Pype: to be made of. iiii. tables or bordes/
those ben / the essenciall bowes / and those to be clos-
ed and bounde: with the hoppys / of reules / constitu-
tions / & Statutys / & yet those hoppys: to be also bounde
with the wprkers of the holy ceremonies / and lauds-
ble customes of religion: we haue nowe here sent vs
to you the seconde boorde/or table of the sayd Pype /
called wylfull pouerte. Wherofsto intreate: we
shall shewwe our mynde of the
selfe terme pouerte.

COf the selfe terme pouerte. The fyfthe
Chapitre.

Athe pype.

65.1. fo;

The thynges parte. The seconde membre.



¶; the selfe tyme may be taken diversly. One way: it is taken for penitence/want o; lache of necessaries and so is it misery & wretchednes/ which comune beggets/and many persones haue boorne/and suffred y^e pypne and wo. Whiche nat withstandyng taken paciently with laude and prapse of god: may be moch meritorious. In other way pouerte maye be taken for scarcity / and that thyng that is sufficient for the lyfe of the persone with harde shypste of labout and occupacion. And this pouerte: is a thyng of great honesty/and moche profyt and auayle / as well b^r to the welth/ond good state of the body: as b^r to the quietude and rest of the mynde. For what can be b^r to the helth of the body: better than exercysse by moderate laboures? wherunto pouerte doth d^rme and in maner consteyne. And also doth teache the pson to vse all thynges gotten by laboures: discretelij & moderately/and to despise all superfluite. And also dothe cause persones to rememb^r they; owne infirmitie/ from whens they came/ and howe they shulde lyue by them selfe alone/ and of them selfe / that is to say: without helpe of all other creature s/only by y grace and helpe of god/ and so doth it also moue the to despise al delicates/and doth shewe and teacheal persones: what is very ryches / that is to say: such as theves can nat stelle / ne ty^rannes tobbe/ nor that may lyghtly be lost. And yet is nat this pouerte meritiorous: excepte it be wylfull/without force. And interprised/taken & suffred (as after we shal shewe) for the loue of god. For the wylfull forlasyng of worldly ryches and goodes: doth nat cause the merite/but the ende/purpose/the intent/and cause why

land

The fyfthe Chapitre. Capit. 10.
the goodes ben forfaken: is the cause of merite. For
paganes/gentyles/philosophers/and other infide-
les: haue cleane forfaken the worlde / & all the ryches
and pleasures therof/because they myght be boyde
of the cares/busines/and turmoples of the woldes:
so to be at more quietude/test/& liberty of munde:to
studie in the lecynge/and exercis of all sciences/&
moral vertues. Wherin they vpd metuelously in-
crease/and were moche excellent. And yet although
this maner of pouerte be good/honeste/and lauda-
ble/pet bycause (as I sayd) infideles may be of this
pouerte: it is nat meritorious. But whan a persone/
without any forse/cōpulsion/o; nede: doth (of selfe
election) wylfully chose pouerte/and clearely forfaken
the woldes/dispisynge vterly all the ryches/goodes
comoditi/& pleasures of the woldes/& þ wyl/mynde
apperte/& despysre therof: vnto þ ende/purpose/& intent:
nat only to be boyde/discharaged/& pteles of al casy/
busynes/cōjauice/& turmoples of þ wold/but also
to be at quietude/test/& liberte of hert & mide/to serue
god/& so doth firmly appoyn & determin/ & also doth
applie/dedicate/& binde hi selfe holly vnto þ seruice
of god i þ same & i continual prayer/cōtemplaciō/medi-
taciō/& spiritual/o; holy exercises: thā is wylful po-
uerte nat only/good/honest/& laudable:but also mo-
che meritorious. And yet may pouerte thus taken:
be diuerse:in maner & perfection. For some persone
haue enterprised/& takē this pouerte in so ſcuse ma-
ner/þ nothyng therof wolde haue of þ woldes: but o-
nely a ſcarce luyng/& þ gotte by theyz owne labou-
ris alone/as we haue of sait Paule/& of many other
litas patrū & i þ colaciōs of holy fathers. Some o-
ther pet lyued more streytly/by onely herbes/rotis/&
ſuch as they ſode w/out labour/ as sait Io. baptiste
Englyssh antiquarie. a ſaint preule the eremite w/ ſch of dyr.

Laymen

The thypðre parte. The secounde memþre.
And some persones haue sold their goodes and lades / and made all commune; and so dyd they lyue with other persones / as in the begynnyng of the churche: the people dyd lyue vnder the Apostles. Some other dyd lyue / and yet done lyue / i comune in two maners. Some without landes/possessiōs/ or bodely laboures / or yet any certeyne prouision: onely vpon almes/ as the freres of all orders/ specially: the obseruauntes of saynt francis bes reule. And some other done lyue in comune vpon the goodes of a monasterie/other gotten by comune laboures/ or els vpon landes and possessions / wherwith the monasterie is endowed. Of this pouerte/so to lyue in comune: is our mater at this tyme. For of such persones/that i tymme past: haue lyued by the onely prouision of god. As the chyldren of Israel in deserte. Helyas fed by þ Rauyn/and by the Angells/ and Mary Magdalene with many other: we wyl nat speke/no; yet of the other pouertes by soþe rehersed.

COf monastical pouerte/as it is the seconde
essentiall boþe. The seconde.
Chapitte.

BIt here done we intreate of that pouerte onely/that standeth in forsaking the worlde (as we sayde) to be at libertie to serue our lord/after the exāple of oure saviour Jesu / and to be of the nombre of them that he called blessed/sayng in the gospel. Beati pauperes spiritu, Quoniam ipsorum est regnum celorum. That is: Blessed ben those persone þ ben poore in spirite/in the holy ghoste/poore for the loue of our lord:

Matth.
5. A.
Lu. 6.C.

The thysде Chapitre, fo. C.Ixxii.
loþde: for the kyngdome of heue is theyȝs / and doþ
apperteyne unto them as theyȝ pþoper heretiaue.
And yet alþoughhe the plones of this pouerþe done
(as is sayd) for god forþake the worlde / yet maye
they lyue in comune by the goodes of the worlde.
Whethere they take the of gylte or in almes / or whethere
they gete the by laboures/or whether they bene
þrouid for by landes/rentes/or possessions. For
the scute of this pouerþe (as is sayd) is to be vþord of
worlþy cates. And to be at liberte to folowe Christ
and so done the couent in euery religion. And al-
þoughhe the soueraine and the officers done seme to
be occupied somtyme with worlþy busines: yet bþ-
cause it is for the þrouisoun/and nedes of the couent:
it is a spirituall busynes/and charite wþh obediencë
in them: doþ supplie the quietude of mynde/and þ
duece of religion whiche the couent dorþe execute &
fulfyll, and so ben they all of lyke merite & pþfection.

¶ Of the profitte of this pouer te. The thysde
Chapitre.

His maner of pouerte to lyue thus in comune: is moche comendable and greatly conduicible/profitable and helppynge/bnto the increase of vertue/good maners & perfection. For our sauour Iesu h[im] selfe: was of this pouerte/and his disciples/as doth appere i the gos- pell/in that he had a comune puse. Wherof the traytor Judas was heret. And bycause he was nat content with that maner of lyuyng i comune: but wold haue ppriete: he lost grace/and finally fel into euer lasting dampnacion. Where the other Apostles co-

66, ill. tent

Jo. 12. A. &
13. C.

Ca. 4.

of ii
Antonin.
4. parte.

Matth.
8. C.

Matth.
19. C.

The thysde partie. The seconde membre.
sent to folowe they; may ther: dyd all lyue i comune
& taught al they; discipiles christianes i lyke wysse to
do/ as doth appere in the acti of the Apostles. Wher
dy we may conclude for a trouth: that (after þ pfectiō
of very christianite) this maner of pouerte: is moste
nere unto the pouerte of Christe & so to be singuler
merite/ among other pouertes. For the mostynode
paynful pouerte (althoughte wylfully take) is not þ
best meritorio pouerte/ as to lyue wþout any wrold
ly puyllion/ except it were enterprised & vndertaken
by reuelaciō. For it were rather pſupcion/ thā pfectiō:
for any prone to wþdrawe wilfully fro hiſelv: þ
necessary sustētacion of his natural lyfe/ except euer
(as I sayd) reuelacion.

Chowe Christe our Sauour dyd begynne this po
uerte. The fourthe Chaptire.

This wylfull pouerte: dyd our Sauour
Christ expresse & set forth/ in his owne lyf.
For he being loude of all the wrold/ was
borne poore/ & brought vp & nouely shewd po
rely/ and in all the pces of his lyfe: he was poore.
For (as he sayd him selfe) he had nat (as they say) an
hole to hyde in hiſ bed/ ne any thyngē pproper as his
owne. And at the laste: he deyed/ al naked and bare.
Wherby doth appere: that he wel approued & loued
pouerte/ as the very path & most ryght way vnto p
fectiō. And so he sayd hiſelfe i þ gospel/ whā a yong
mā came vnto hi/ & asked hi/ what he myght best do
o/ what way he myght take/ most surely to be sauad
he answered/ þ to obserue & kepe þ comādemēt/ of þ
lawe shuld be sufficiēt for his saluaciō. But if thou
wyl be pfect: go thy way/ & sel al thou hast/ & come &
folowe me i þ path of pouerte/ & thou shalt haue tre
soz & riches i heue. Wherby doth plainly apper that þ

The fourthe Chapitre. fo. C. lxxvii.
right way vnto pfectiō: is pouerte/ & þ moste redy
meane to haue tyches i heue: is to be poore vpō perþ
þt syʒ say you: every man is nat boūd,vnto þ pfectiō
for our saviour sayd: it shuld be sufficiēt for our sal
uaciō: to kepe þ þcepti; & cōmādemēt; of þ law. And
also Christ spake w̄ a cōdiciō saying. If thou wylt be
pfecte as though he were nat boode theebuto. To the
w̄is: yet is it trouth þ I sayd/pouertey is þ most redy
meane vnto pfectiō/ & also to þ suffe kepyng of those
cōmādemētes/wbout whiche: no glōne may be sauued.
And yet is nat pouerte sufficient alone/vnto the ke
pyng of thē or any of thē: excepte þ vnto pouerte: be
iogned þ our saviour sayd/ þ was: come (sayd he) &
folowe me. Syʒt thā forſake the wōrld & so all na
bed bace & bord of al wōrldly busynes & pleasures:
folowe our lord cōtinually i þ lyfe of penaſe. fo; i
Luke our saviour sayth. Si q̄s vult post me venire, et
nō odie patrē et matrē, et vxorē et filios, fratres et so
spres, adhuc aurē et aīam suā: nō potest me esse disci
pus. That is. If any glōne haue mynde / desyze/ &
w̄ill/to folowe & to cōe after me: And doth nat syʒt
hathe or loth/ þ carnal affectiō/of his father & mother
& of his wyfe & chyldre/ & of his brother s & sisters/ &
þt ouer al this: of his bodily lyfe: he can natþy my
disciple i þ pfectiō of pouerte. Here may poule þ thi
pfectiō of pouerte: is nat a cōmādemēt/ but a cōsayl
for both these text; bē cōdicionall;. If thou wylt be
pfecte/ & if any glōne wyl folow me/ & þt i both þ text;
both folowe þ those þ wyl folow vnto pfectiō: must
þt forſake þ wōrld. No glōne is boūde. I grāt well
But þt euerey glōne bywate how they donēt p̄ise.
How they don p̄mple or take vpō the this couſale,
fo; if a glōne be nat boūde by obligaciō of w̄itig or
p̄mple: he nedē nothing to pay ne any thiȝ doth he of
fido: i þ he doth nat accōplesþe þ cōsayl, wherunto

Obiection.

Answer.

Ca. 14.

¶

CH. A

mto

The thyrd parte: The seconde membre,
he is croxed and moued. But whan he hathe entry
prised and taken in hande the counsayle: than (at the
leest) it is a rebuke for hym to go backe. But if he do
wylfully (at the mocion) bynde hym selfe by obliga-
tion & promyse of solemne bowe vnto the counsayle
than is the counsayle chaunged into bonde: and the
liberte: vnto necessite. For nowe muste he nedes by
the reason of the promyse and bonde: accomlysshe
& fyll that was counsayled vpon him shall he offend
and be worthy Payne and punisshement. For our sa-
uitour saythe. Nemo mittens manum ad aratum, et
respiciens retro: aptus est regno dei. No person (sayth
he) that doth enterprize / take in hande / and promyse
to folowe and kepe the counsayles of the gospell / and
afterwarde doth loke backe / fle therfrom / & forsake
the entreprise: may be an apte and mere conuenient
person to ente into the kyngdome of heuen. And
holy scripture / a nother place sayth. If thou make
a bowe: loke thou render and perfourme the same.

Lu. 9. G.

Psal. 75. &
Iosu. 2. D.

Chowe this pouerte was kepte in the begynnyng
of the churche. The v. Chapitre.

Hie. A.

locked



Herfore we done rede / that many holy
fatheres / hauyng great desyre vnto perfec-
tion of this counsayle: dyd enterpryses
take vpon them to folowethe same / with
out any bowe / bonde / or promyse. So
that if they loke backe / and went therfrom: they had
no paine / but only the shame / and rebuke of they
entreprise. And yet dyd they in that tyme: make many
statutes and streng ordinaunces / so the pfournaunce
of they
entreprise / to exclude bterly al maner of g
ppec

The b. Chapitre. fo. C.lxxv.

quiete / and to folowe the maner of the Apostles / all
to lye in comune / as dothe appere by saynt Johan
Cassian in his boke of the collacions of the olde fa-
thers / specially in the fourth boke . De institutis re-
nuncianciis . That is : of the statutes and ordina-
cnes of suche persones / as dyd that tyme for sake the
worlde . And in the vi. boke of þ spirit of auarice .
Where they ordened : nat onely þ no persone shulde
haue anythyng þpet : but also þ no persone shulde na-
me / or call any thyng myne or thynke / as my mantell
my veyle / thy boke / thy tables / or any other lyke
thyng / but alway our boke / our hāde . &c. For myne
or thynke : ben wordes of þþriete / whiche in þ mouth
of a religious persone : was among the abhominas-
tion . They ordened also / that no persone shulde haue
improper vse any thyng that they sende into the mo-
nasterie before they entre . Nor pet þ they / brought
with them . Nor that were gauen / or sent unto them
from the worlde . Ne that thyng eþother : that they
yerned / or gate by any labout in the monasterie .
And pet aboue all this / that is moze precise : No per-
son shulde vse any thyng in any maner of singula-
rity / as to matke any thyng with any proper matke
as appeteyng vnto this / or that persone . Nor to
put any thyng vnder locke and key . Nor pet to lay-
or set any thinge / in any priuay place for theyz owne
use / or from the comune vse of other persones . Nor
any thyng to vse in any maner : without knowlege
and licence of the souereyne . Alas good religious p-
sones . What shall we say of our selfe and thynke .
Wyth they without promysse or bowre : dyd so streyt
ly kepe and folowe theyz entreprise / and purpose w-
out violaciō or offēce . And we : that haue nat onely

The þyppe .

M.H.I. entre-

Io.Cassian.

Ca. 6.

4. libro. *ordered*
Ca. 13.

Ibidem ,

The chyde parte. The seconde membre.
enterprised bygoune / and taken in hand this pfect
cion or pouerty:but also haue in the face of the chur
che openly promyed and professed / vnto our lord
god/his blessed mother/and vnto all sayntes/speci
ally the patrons of our religion. And vnto our p^m
lates on theyz byhalfe/and that by soleinne bowe.
The holy sacrament of Christes blessed body and
sacred blode thervpon received:firmely to obserue
kepe/and perfourme / that holy counsayle/ and per
fection of wylfull pouerte / vnto the vttermiste of
our power/continually:buryng our lyfe. Alas (I
say) what may we (so bounde) suspecte and d^re^de of
out selfe. Syth in diuers monasteries we done se
perceyue: that some persones professed / haue order
ned thynges for theyz owne priuate vse:byforre they
were professed/some after:done p^cure for theyz owne
ease and pleasure/seuerally to be vsed:many thyngs
and locke them fast/or hyde for the selfe alone. And
if by chaunce any of theyz felowes happe to synde/
for a nede do vse that thyng / that so they haue ap
poynted for the selfe / thā wyl they anone be moued
discontent/ & angry therw/ & sometyme take it stō the
by violence/or wout any charitable or good religi
ous maner. And yet forther paduerture chyde/b^rale/
& speake suche wordes as shulde never passe a reli
gious mouth. I sece moche surely & d^red:lest many
professed psones / done by suche meanes fall into the
daunger of þ moste perilous pestilence/ & moste depe
dāpnable synne of þriete for in þ tyme they take
and vyd account the goodes of the monasterie: as
consecrate goodes vnto our lord. And therfore to
be vsed w^t all due reuerence. To be vsed nat at plea
sure & selfe w^tll:but for very & vnseyned nede. And
J. Brack

Ibidem.
Ca. 15.

Ibidem.
Ca. 20.

alway by the knowlege / & licence of the souereyn.
for that thyng þ were nat nedeful: shulde no þlon
þse by any licence. And yet euer (as I sayd) they
shulde þse all thynges wþ reuerence. For in þ tyme:
they dyd þse & intreate the goodz of the monasterie
wþ suche reuerence: þ if any þlone: dyd þreake / lose / oþ
þt misintreate / any goodes of the monasterie / they
shulde haue meruelous great rebuke / & streyt punis
hement. And þ for a thyng of lytell p̄ce oþ small
value. For there is shewed / what rebuke an officer /
& religious þlo of a monasterie had / for losyng of thre
grapnes of otemele / þ by negligēce dyd ouerfall hi
as he þroght otemele vnto þ potte. Suche rebuke &
penaunce had he: as we nowe wolde think tygorous
to be gyuen / for the losyng of an oþ / oþ certen nobȝe
of bestes. Hereby may we take: that nothyng in any
monasterie: shulde be reserued vnto the þþropet þse
oþ þriuate persone. For no persone in the monasterie
þprofessed, may haue any maner thyng in any wylle /
oþ fourme in þþriete. Yet maye the selfe monasterie
all holly to gether haue þþriete. For all the landes
possessiōs and other goodes of the monasterie done
apperteyne vnto the hole monasterie: as þþropet / to
be(natwithstanding) diuided and ministred by the
souereynes/oþ officers vnto the þfessed þsones / and
vnto everyche of them / nat vnto any þþropet oþ cer
teynne þse: but vnto the very / and vnseyned nede of
the persones. So (natwithstanding) that nat
only the selfe thyng: but also the þse of every thyng
be euer vnto every persone (as moche as is possi
ble) at vncerteynte / alwaye at the wyll and discre
tion of the souereyne / euer to be vsed in the mosþ
commune conuenient maner, And this maner

The pype,

H.D. ii. of

Ibidem.

*any A
þprofessed*

Antonin⁹

4 . pte ti.

12.Ca.4.

pouerte
Beda sup
act. 4.

The thyde parre. The seconde membre.
maner of vse and fourme of p[ri]uice; is affirmed so
the moste holp and moste hyghe perfection of pouer
ty/because it is moste lyke vnto the lyfe of heuen.
Where all thynges bene and shalbe moste hyghly &
generally comune. For god ts and euer shalbe al in
all. And also because that our sauouore / and all his
Apostles: were of that fourme and maner of lyving
And therfore many persones and vetehande al chri
stianes in the sytle begynnyng of the churche: dyd
vse & kepe the same maner/ in so moche that in some
one monasterie: were. M. persones or mo. And this
was generall: throughte all christiane landes in eue
ry region and countre. And euery where dyd they
obserue and kepe the statutes / and ordinaunces of
this perfection in moste precise and steyte maner/
utterly excludyng al maner of spices/kyndes/ & cote
naunces of proprieete. And yet(as we sayd byfo're)
they were nat bounden therunto / but only folowed
that maner: of deuocion and fte wyl; without p[ro]
fession or p[ro]myle.

prefvce
Chowe this pouerte came vnto bonde and bole.
The. vi. Chapitre.

prefvce
pro. q. 2. pni
ciosam.

But after whan perfection beganne to
decay: some persones willynge þ same
maner to continue: dyd precribe and/or
deyn certayne rules / and firme statu
tes/ which many dyd recepue/ and wyl
fully dyd bynde them selfe perpetually to kepe / and
fourme the same / of the which rules : there were syt
received and approued by the churche/ and so incor
porate in the lawe. That is to say: the rules of saynt
Bede

The. vi. Chapitre. fa. C. lxviii.

Bastle/saynt Augustyne/and saynt Benedicte/and
after them was also the rule of saynt Franciske re-
cepued/ & approued of the churche i like maner. So
that nowe all persones that done wylfully professe
the essēcialles after any of the sayd rules:ben vnder
payne of deedly synne:boūde to obserue / & kepe the
same/ at the leest as vnto the said essēcialles/that is
to say/these thre bowes obedience/wylful pouertel
of this secōde bowe of wylfull pouerte: al this sayd
rules haue orđened the disciples of the same:to liue
all in cōmune/ excludyng vitterly al maner of p̄so-
p̄tete/singulet/p̄ivate/ & certen vse of any thyng
temporal:the lains disciples thā pfessyng the same
rules:muste nedes/ & as theyz duele kepe theyz bōde
and promyse: vnder the sayd paine of deedly sinne.
And that the sayd fathers haue so orđened:doth ap-
pete i theyz rules. Saynt Basyle sayth in þ fourth
Chapitte of his rule. In multis utile esse video uitā
cōunem ducere. &c. That is. I do perceyue(sayth
he)that to lyue all in cōmune amoninge suche plones
as haue taken that way of lyuing:is for many thyng-
es:profitable. And i the nexte chapitte after he doth
exclude p̄prietate. And saynt Augustyne in the first
chapitte of his rule:sayth. Hec s̄gitur sunt. &c. We
therfo're(saythe he)done cōmaunde and charge all
you that ben constituted/set/ & ordzed in the monas-
terie:that pe obserue/ & kepe these thyngs þ done so-
lowe. Fyrst that pe abyde/ & dwell in your house qe
telp/ restfull p/ & agreeable to gether in all thynges.
For ther unto ben you gadzed to gether i one couert.
And þ you haue in our lord:one herte/one wyll / &
one mynde. And þ ye nother name ne call any thing

The p̄ppte.

þH. iii. ppes

þH. ppes

Basilus.

Augu. ca.
i. regule.

Basili. ca.
regule. 2.

Ibidem,
Ca. 5.

Benedict
in regula.
ca. 13.

Francisc
in regula.
ca. 6.

The thyrdde parte. The seconde membre,
properly your owne / but that all thynges be unto
you comune. And that all thynges that ye haue / as
meate dynke / and clothynge: be distributed / diuided
debat/assigned / or appoynted vnto eueryche of you
by your soueteyne. And the same thyng in sentence:
haue both the other rules. For saynt Benedict in
the xxxiii. Chapitte of his rule: sayth. Precipue hoc
vicium radicitus amputetur. &c. Let this vice of pro
priete (sayth he) be kytte awaie / & plucked vp cleane
by the rotes / so that no persones in the monasterie:
do presume any thyng to gyue or receiue: without
the licence of the soueteyne. Noz yet to haue any
thyng proper / no I say / no maner of thyng / nother
boke / noz tables / noz yet a pencyl to wryte with / noz
yet (I say vtterly) no maner of thyng. For nother
theyz bodies noz theyz wylles be in theyz owne pro
per power / but all thynges comune. And saynt Fra
nsis in his rule the. vi. Chapitte: dothe also prohib
ite all maner of propriece.

¶ Of the vnderstanding of saynt Augustines rule
as vnto this purpose. The. viii. Chapitte.



¶ Ut bycause I wryte unto you principally that ben offall saint Augustines rule
I wolde you noted of the forsayd texts
fourte poyntes / that done natwithstan
ding apperteine vnto all religiouse p
sones accordaninge vnto the example of the holy A
postles. For so dyd they lyue after the Ascencion of
our saviour / vnto suche tyme as they were coman
ded by the holy ghoste (grace recepued) to departe
in sonder / and to make open the lawe of Christes
gospell

gospel. The sy;st note than is/that the couent shuld
byde/and dwel to gether in one house. Wherin:ma
ny religious persone (after my poze mynde) done mo
che amys. Specally the souereynes/hedes/and of
ficers of some monasteries/that done lye at graun
ges/lodged/o; other places from the couent/ which
thyng semeth playne agayne that poynt of the rule/
þ very moche inconuenient & vnaccordyng/ excepte
they account them selfe/as none of the couent/o; els
some lawfull necessite do cause them so to do. fo; I
can nat iuge lawfull for the to be fro the couent:but
only fo; very & unseyned necessite other in the selfe
by syckenes/disease/& other lyke thynges/o; els fo;
the necessite of the monasterie / whā they ben for the
in ministerie. fo; within þ monasterie/they shulde
neuer be from the couent/ at mele tymes / ne yet lye
out of the do;torice but as other of the couent for hys
benes. In the firmary. fo; syth they ben professed
vnto the same rule as depey as any of the couente:
they muste be one of them/& yet more strectly bound
to kepe þ rule moste þcusey: bycause they ben soues
teynes & gyders of þ couent / & must make a counte
for the/& be nat couersant with the / ne done knowe
what they do:it is nat well. The seconde note of þ
said tepte:is/that al the couent shulde be of one herte/
one mynde/one affection / & one felynge / & assent of
our lord. So were the disciples of our lord Jesu
The holy scripture vnto wytnes/ saying in the actz
of the Apostles. Multitudinis credencium:erat cor v
num, et aia vna in dño. That is:the multitude & co
pany of christianes/ þ by þ þachyng of þ Apostles:
byd byleue and had feythe in oure lord: was all of

The Pype,

M. iii. one

Declaration

3.
Cassianus
li. 4. ca. 13.
de iust., re.

4.F.

The thynge parte. The seconde membre.
one herte/one affection/one loue/one minde/one
lyng/ & vnderstanding f our lord. By whiche sente
is al paccialite excluded. Wher in those religious
sones done offere/ & done drawe together in conuen-
ticles/ & priuey corners/to clater & talke / & specially
wordes of detraction/makyng of discord/discencion
cōpany. The thynge poynt notable of the sayd sen-
tence: is/ that no persone in the monasterie: shulde na-
me or call any thyng theyz owne/moche more shuld
they tha/ nothing haue as theyz owne. So (sayth
the rule) done we rede in the actes of the Apostles. /
Erant illis omnia cōmunia. That is to say: All thynges
were vnto them cōmune. This point: is slakly
kepte/in many monasteries. Where some persones
haue cofers/or chistles locked/ & therin money/gold
other plate of syluer/gylt/ & golde/ & in theyz houses
selen) But in theyz parlores/ & offices or priuate
places/hangynges/payntynges/ & apparelles/ bed-
derbeddes/ & tapettes w/ suche other/moche like gen-
tylls than very christianes/ & nothyng like vnto re-
ligion/clene w/out pfection. And all these haue they
priuately/ & singuler vnto the selfe/ that the couent
hath nat/ne any vse therof/ ne conforte to therby.
Whiche thynges: they do nat onely cal theyz owne:
but also done teke/ account/ & take suche thyngs/ as be
rely theyz owne ppet thyngs. So þ if they were ta-
ken fro the o/ they letted/o/ forbeden to vse them at
theyz owne pleasure: they wolde grudge/ & thyngke/
or say verely they had wronng. And in all the tyme/
they nothyng done regarde the defouling/blotting
and

The viii. Chapitre. fo. Cxxix.
¶ defacing of theyz holy p[er]fected rule. The fourthe
poynt of the sayd terte moche notable: is þ all thyn
ges in the monasterie: shulde be ministred & deliue
red vnto the couent: & vnto euery psone of the couent
by the soueternes or theyz officers accordaning vnto
the nede of the persone. Whiche poynt was take[n] out
of the rule of the Apostles: as appereth in the actes/
where is said. Diuidebat ut vnicuique prout cuique opus
erat. That is: The goodes were diuided vnto euery
psone: as vnto eueryche was nedefull. This
poynt (after my reasō) is ful yuell kepte. For in the
moste parte of all monasteries: as wel of me as wo
men: euery psone p[er]fessed of the couent: hath a certen
summe of money appoynted for theyz stipende: wher
with to p[ro]vide eueryche for the selfe all necessaries/
of habites/arys: & suche other except couentuall fare
of meate & drynke & suche general thyngs. And this
semeth vnto me (wout excuse) very pp[er]iecte. And di
rectly agayne all the rules/ which pp[er]iecte: the olde
fathers: þ (as I sayd) dyd nat bynoe the selfe vnto
the contrarie: had/nacwstandyng in abhominaçion/
as a pestilence/ & destruction of all good religion/ &
a let & hyndraunce of all vertues/good maners/ & spi
rituall p[er]fittes. And as a thyng more leopdous/or
perilous: than disobedience/or fornicacion. for vnto
them (as to other sinnes) we haue a puite/ & natu
rall disposition: þ doth moue & assayle vs w[is]hforth
but this moste dāpnable pp[er]iecte: is without vs/ &
by the mocion of the outwardesence: doth assaile: &
intice the minde vnto auatrice/ & dāpnable couetous
nes. And therfore in þ it is an outwarde mocion: it
may the more lightly be resisted & withstande: tha[n]
any other synne at þ syȝt tyme. But þ it haue ente
into

4.

In act.
ca. 4.Cassianus
li. 7. de
spū phila.
ca. 18.Ibidem.
Ca. 1.

Ibidem,
ca. 6.

unroted

Ibidem.
ca. 1.
I. Ti. 6.

The thyrdre parte. The seconde membre.
into the myndre & soule / & by affecte & deliberacion /
be ones wylfully admitted: thā doth it cleue / & stick
so fast: þ welnere impossible is to remoue it / þ tote
reneth so ferre & so depe into the herte & affection: þ
it occupieth the hole psone / & so is moste harde to be
eradicate / vntote / & clene weded out. For whā al oþ
ther synnes done begynne to decap / saynt / afade / in
man by nature: thā doth couetous / this serpēt of pþ
priete: begynne to sloþshe / spryng / and newly to
gowe. And therfore / no synne is more agayne naþ
ture thā it. And saynt Paule doth call it the tote of
all puelles / & the bondage oþ thraldome of ydoles.

COf this pouerte after the institucion & ordinaunce
of the churche. The. viii. Chapitte.



Hiche thyngे oure mother holy churche
well pcepupng / & consyderyng: hathe in
diuersē maners / oþdeyned vnder great
paynest þ no religiōus psone / shal i any
wysse haue any maner of pþriete. In the
thyrdē boke of þ decretalēs. De statu monacorū. Ca.
Monachi. is conteyned in sentence. Quā peculiū ha
buerit. &c. thus englesched / what so euer religiōus
psone: hathe / oþ doth reteyne in pþre possession / oþ
vnto his owne vse / by any meanes: any maner of
thyngē: excepte þ thyngē þ by the souereynē is per
mitted / oþ inioyned for cōmune ministacion / oþ ob
fice appoynted: let þ religiōus persone be remoued
frō the cōmuniō of the auiter / that is to say / frō þ re
cepuyng of þ saccamēt. And if at þ tyme of deth / any
suche religiōus psone be fōnde wþ any pþriete / and
hath nat done due penāce therfore: let none oblacid
be done ne any pþaser be made for hi / nor yet he haue
his burial sepulcre / oþ graue: amōg þ other religi
ous

The. viii. Chapitre. fo. C. lxx.

ous psone. And this (sayth the pope there) done we comande of al religious psones to be obserued and kepte. And þ souereyne þ doth nat w̄ diligēce/ cure & heede wel these thyngs: let hi knowe for certeintie þ he hath offēded vnto þ p̄uaticaciō/ & losynge of his office & towme. And agayne i þ same boke & tytle.
Ca. cū admonasteriū. sayth þ pope i þ psone of þ churche. Prohibem⁹ districte i virtute sācte obediēcie. &c. We done prohibite/ & streitly forbede (saythe he) in þ vertue of holy obediēce/vnder þ attestaciō/ & record of þ iugement of god þ no religious psone haue tēpne/o; kepe i possessiō/ by any maner of meane: any thyng ppet. And if (by case) any religious psone haue any suche thiſg ppet: let hi forthw̄ resigne it/ & utterly discharge hi selfe therof. And if euer after þ tyme: he be fōud/ & puet to haue agayn any maner of ppet: let hi (after reguler/ & due warntyng) be expelled/ & put out of þ monasterie / neuer after any more to receyued/ excepte he do penaūce accordyng vnto reguler discipline/al this sayth the sayd lawe In stede of þ whiche/ expulsiō/ & putting out of the monasterie: is nowe inioyned/ in al monasteries: þ paine of imp̄isonement/ thereto remayne/ vnto þ tyme/ þ þ psone be puet worthely penitent. After the sayd tēx⁹ of þ lawe: doth imediately folowe. And if in o; at the deth of any religious psone: he be fōude with any maner of proprieſte: let the same proper thynges/ in ſigne and token of perdition/ and euclāſyng dampnacion: be with the same perſone/ burried in the doungþyl/o; mouchshepe/ as saint Gregorij in his dialoges sayth he dyd hym ſelfe. And in the ſame Chapitre at the ende doth folowe. And let þo souereyne thyngke/ trowe/ o; ſuppoſe/ that he may

4. Dialo:

The thyrdde partie. The seconde membre,
may dispense by any meanes with any subiecte: to
haue/ retayne/or kepe any maner of pprete. Forþ
auoydaunce of pprete:is/as the posselliō of chasme
so annexed & knyt vnto þ rule of a religious glone:
that contrarie ther vnto the pope hym selfe may haue
gyue lycence/ne dispence therwith. And in the next
chapitre excepte one byforre this sayd chapitre i the
same boke/& title. Ca. Sup quodā. the pope doth de-
termine/that euery suchē religious persone / as af-
ter lawful watnyng be fōnde/& proved at his deth
or after deth/with any maner of pprete: þ nat ouylp-
he is vnworthyp or nat worthy cysiane buriall:
but also/that(if it myght be without notable geat
laundre) he shulde(though he were burried) be tas-
ken vp agayne/& cast out of the churche/& out of all
holy/or halowed grounde. Many other strecte dete-
minacions ben made in the lawe: agayne pprete.

COf the mysite of these lawes and oþdinances of
of the churche. The. ix. Chapitre.

Ad yet al is to lytel/or at the leest doth ly-
tel auayle. For fewe monasteries shall ys-
fynde/or yet here tell of in Englāde: þ ben
clene bopde / & done pecisely lyue without
pprete. For other the pfessed glones bretherne or
sistres/haue (as I sayd byforre) lipende celary or
wages/that is/a certeyne sume of money deputed/
appoynted/& deluyeted vnto theyr owne handis cu-
stody / & disposicio therw to pvide for the selfe at ay-
& to bpe al necessaries/& bse al at theyr owne wyl / &
pleasure/selagayne or chaunge þ thynges bocht af-
ter theyr mynde / & do therw what theyr wyl/as lede
& boþowe/play for money at al maner of games/de-
cying/catyng boulig, &c. & sotyng at wolleþ more
incons-

incouenient thyng. And in some monasteries the bre
therne done wzyt/ lumyne/ papnt/ make clauico; dʒi
and suche other laboutes / and take all the gaynes
vnto them selfe . And the systers i other places done
sowe/ brawdce/ weue/ and make sylbwerkeres/ tea,
the chyldren/ take sogitournautes to boarde as alewy
nes done in the contre/ and done inioye the gaynes
therof/ and vse the money as thy wyll. And by tea,
son thetof in theyz fitnacy/ a place ordene for seke
persones: they done receyue gestes/ eate and drynke
with them/ comune and speake / & make good cheere
syng and laghe/ play and spore / and be as mery as
lay people / whiche thyng is moche vnaccordynge
vnto theyz state and doth nothyng agre with religi
ous perfection . And is also agayne theyz rule and
profession.

COf the comune excuse of them that haue nat ne
ver ben well wyllyng to kepe precisely the rule.

The x. Chapitre.



Ere nowe muste I put you in re
membrance of theyz excuse and de
fence/ whiche is (as they say) the ly
cence of the souereyne. And in very
dede many of the ben therby moche
and soze decepued. For many subiec
tes done thinke verely they be discharged clearely in
conscience: whā they haue licence of the souereynes
so to vse the money receyued and gotten as byfor
is sayd / as thoughē the souereyne myght gyue the
suche licence. For they done bylue: the souereyne
hath power to gyue that licence/ and therin (I say)
they

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The thyde parre. The seconde membre.
they ben deceyued. For of trouche and sure certente:
they haue no suche powet/ne may gyue any suche li-
cence. Wyll you haue a sure profe therof: take heede
what the pope saythe in the lawe byfoze rehersed.
Wylfull pouerte voyde of all proprieete is (sayth the
pope) in lybe maner as is chasite: so annered/knytted
and toynd vnto the rule of religiouse persones: that
contrarie thervnto: the pope hym selfe may nat gyue
licence/ ne dispense therwith. Howe than maye the
souereyne gyue that lycence: that the pope may nat
gyue? No man wyll graunt that the souereyne may
dispence / oþ gyue licence vnto the subiecte to abuse
the body/ and to breaake chasite. Bythe thā all the
bowes/obedience/pouerte/and chasite/ben oflyke
strengthe and state in all religiouse persones: no po-
wer maye dispence with one: more than with an or-
ther. For no persone makinge solempne boþe by p-
fession: may be without any of them. For they bene
essentialles. So that one may noþyngе auayle
without the other tweyne / ne tweyne without the
thyde. For in all solempne professions: they muste
all thre be knytte and toynd to gether as one. Let
neuer than the religiouse persone be so deceyued: to
say oþ chynke: that the licence of the souereyne is suf-
ficient to discharge concience/in that thyng/noþ per-
any other thyngē/that the souereynes may nat law-
fully do them selfe. For suche licence: is but a colour
and cloke of dampnable proprieete. And yet wolde
neuer the pope haue prohibite / and forboden suche
licence: excepte the souereynes: by ignoraunce oþ blynd
presumption: myght oþ had unlawfully taken vp
them to gyue suche unlawfull / and dampnable ly-
cence. Here ye must take good heede vnto the subple-
gias.

The fyfte Chapitre.

To. C. lxxii.

reasos/that (as I haue herde) many personnes done
make in this byhalfe. Say(say they) may nat the so-
uereyne gyue licence/and also comande þ subjecte
to bye/ or sel thynges necessarie/and to haue therba-
to the custodij/and ministacion of money? I muste
needs graunt. So; it is trouthe the souvereine may so
do. Why than(say they) may nat my souvereine gyue
me licence to be akeper of money/ and therwith to
bye that is necessarie/for my selfe so that I make ac-
counte therof at the peres ende/or whan I am com-
maunded. Unto this I make answeare/that the ma-
ter is nothyng like/and therfore the later doth nat
folowe of that goth byfore. For the pope/and þ hole
churche hath(i þ la we byfore tehered)made plaine
determinacion/ and declared that any religiouse p-
sonne:may lawfully for any office or comune minis-
tracio appoynted or comaundered by þ souvereine: bye
or sell for the comune vse/ & pfecte of þ monasterie/ &
for the necessaries of þ couent & so may he bye or sell
for him selfe as for one of the hole couent. But therof
doth nat folowei þ he (by any licence)may haue law-
fully any money/or any thyng els thergh to bye/sell/
or make pusion for hym selfe as for hym selfe alone
For so i s that vse of money/or of any thyngel els: no
comune office ne ministry/but a priuate vse at selfe
wyll appetite and pleasure. Whiche thinge is forbo-
den in the sayd lawe as proprieete. And yet that ac-
counte they speke of(I meane of the stipendes and
laboures of euery singuler psonne in the monastery)
is never made ne euer asked. They done vse i some
monasterie: to shewe unto the souvereynes ones a
pere / by wyrde or wrytynge : of theyz astate and to
what condicione they ben/that is to saye: what thynges
they haue in theyz possession or custody/ in mo-

Obiection.

Answeare.

Obiection.

Answeare.

The thyde parte. The seconde membre,
in money plate or other goodes/and of theyd dettes
other to be payed or to be receyued. And those that
haue keyes of offices: to delþuer them so; the tyme
and sone after to receyue al agayne vnder a newe li-
cence / and go forthe as they dyd byforo into more
synne and moþe depe daunger. for after the mynde
and wþytyng of the reverent facher and doctour Jo-
hannes tritemius an abbotte: they ben all excom-
municate and accursed. And for a certeynþe / that is
trouth/in such places that done exercis and conti-
nuo that custome that he speketh of. for he sayþ
the abbottes/pþlates/and souereynes in diuers in-
diuers places of religion:done euery þere at two so-
lemne tymes : openly curse all religious proprie-
ties. And therfore they muste nedre be excom-
municate/for in dede/the souereynes of religion: haue
power by the comune lawe so to curse. And therfore
take this for a playne conclusion of trouþe/that the
souereyne hathe no power to gyue that licence and
libertes of such þriuate and selfe ministracions as
ben vþed in many monasteries or rather myþused.
And so is that excuse all boyde / deceþuþable/ and a
damnable blyndnes/to say/ my souereyne doþ dis-
pence with me. my souereyne doþ gyue me licence /
I do noþyng but after my souereynes mynde and
wyll/wherwnto: I am pþofessed/my souereine must
answere for me/ I accuse I am so discharged in con-
science/well sayþ I / this muste I nedre graunt for
trouth/that the souereyne muste answere for the sub-
iecte. But I wyll nat graunt that the comþudement/
or the licence of the souereyne may discharge the sub-
iecte in conscience/ne yet excuse the subiecte fro fine
and the peyne therof/ excepte that comþudement &
licencys

Ex. de offi-
ci. ordina.
Ca. ab ec-
clesiastic.
et de symo-
nia Ca. si-
cut tuas.

The xi. Chapitre. So. C. lxxviii.

licence: be lawfull / & in the power of the souereigne.
But (as is sayd) no soueraine / nor yet the pope hym
selfe: may gyue licence / that any religious persone
professed by solempne booke: may haue or vse any p-
riete.

What is ment by this terme proprieete. The xi.
Chapitre.



Ad what syg (saye they) done poucal ^{and}
proprieete. What thynge is that pprte ^(pprte)
(For so they speake comunely and
done write that word / that I wryte
and cal proprieete) tel vs what thynge
... it is / what you meane therby / & howe
we may knowe or conjecture: whan we done fall in
the daunger of that proprieete. Here nowe shall folo
we / after the letynng of doctouris / and also by rea
son grounded vpon auctorite: the determinacion of
proprieete / what thynge it is / & what the terme doth
meane. Seconde / shall folowe the causes or occasi
ons of proprieete. And thydely / the remedies for
same. And last howe euery thynge amonge religi
ous persones in the monasterie: may be vised with
but the iepardy and daunger of proprieete. For the
fyfthe / what is that proprieete. After the mynde of y
said abbotte doctouritemius. Proprieete is the
possession of any substance / or of any thynge tempo
rall that any religious persone hath in his owne cu
stody or kepynge / or yet in the kepyng of any other
person / or persones vnto the ende / purpose / or in
tent: to haue / to vse / and to intoy that thynge for his
owne selfe comodite / prouypte / pleasure or easie / and y
whether it be with licence / or without licence. And

The pypc,

J.J.S. the

what ppr
etc is.

The thyde parte. The seconde membre.
the great clerke Antonine in his summa sayth. That
whan any persone spiritual or temporall hath free li-
berte and power/and so may (with licence or with-
out licence) alien any maner of thyng temporal / þ
is to say/make exchaunge of any thyng temporal/
byt or sell and gyue one thyng for his one selfe pro-
fecte or pleasure: thā (sayth he) bath that persons p-
riete. For howe by reason may any maner of pson
in this woldē haue/call or accouē any thyng moxe
properly his owne: than whan he bathe power and
liberte to vse/or to do with all what he wyl. And þ
(I saye) whether so euer he haue licence or no li-
cence. For the licence there is vayne/and (as they
saye) standeth in no stede. But as a man myght
gyue a poore man a peny/and than gyue hym licence
to do therwith what he wolde/or thought best.
This liberte and possession in temporall persones:
is lawfull/but in religiōus psones (as doth appere
in the lawe byforē alleged) it is damnable. Howe
loke well herevpon/ and ye shall fynde moxe clerke
than the sonne beame: that all suche religiōus per-
sones/as done take stipendes/wages/celary/gyl-
tes/gayne/rewardes or almes/by the selfe/ and for
them selfe:ben very pprietates/whether they haue
licence or none. For (as I sayd) that licence:is void
and of none effecte. For the loue of our lordē/I bes-
eeche you loke well vpon the very/ and reasonable
trouthē of this mater. And never leyne/ne take de-
fence:of any licence/ne yet of any custome. Whiche
many persones done allege for theyz discharge/ say-
inge this is the custome of our place/and we do no
other:than all haue done byforē vs/from the begyn-
ninge

The xi. Chapitre.

fo. C.IVIIII.

ynge of our foundacion / and god forbede that all
these good auncient fathetts or mochettis / and manys
that were knowne / for good vertuous persones of
perfecte and holy lyfe : shulde do so ferre amys as
pou wrypte / we do nat beleue your wrytpinge : so wel
as theþ wrytpinge : we wyl ga forthe after our be-
gynnyng / sape what ye wyl . These wordes / or
suche other like : haue many times ben spoken unto
me . But I euer make answer : that no custome
may prescrive / prouyple nor yet discharge conscience
agayne trouthe / and the ryght lawe . I say therfore
unto you / put away / lay on parte / and vterly for-
sake all these excuses . And applie your selfe with di-
ligens / and hole herte to folowe the promysse and so-
lempe bove of your p[ro]fession . And marke and
note well the selfe wordes / letter / and the mynde or
intent of your rule / & there shall ye fynde in playna
terte without any glose : that no religiouse persone
shulde nother name ne call / any maner of thynges res-
pozall : myne oþthyng . Noz to make any quartell
or claspme any ryght (by any meane) or treason : unto
any maner thyng / as appeteynyng unto hym selfe
alone / but that all thynges shulde be mere / & moste
indifferently comune . So that every persone shuld
haue that were necessarie / nat of selfe prouision : but
ministed / deliuerted / assygned / or appoynted by the
soueteynre or the officers . And yet haue therin no p-
riete : but onely the vse therof / and yet that vse : as
vncerainte / remayne / cuer and hangyng : in þ wyl / *remaynynge*
lugeument / and discretion of the soueteynre . So
that if þ subjecte retayne or vse any thyng that he is

The pype,

33.ii. nat.

The thyde partie. The seconde membre,
nat in wyl to resigne and tender at the precepte or
comandement of the souereyne: that subiecte is a
proprietarie if the sayd thyng may be rendred,

¶ Of the causes or occasiōs of propriece. The. xiij.
Chapitre.

In we for the seconde/that is / of the causes
or occasions of this pernicious pestilence of
proprietie. We done fynde:these stipedes/
gyftes/gaynes/and suche other(as bysoore
we haue proued to be propriece) haue bene caused /
Somtyme:by the default of the souereynes. And so-
tyme:by the default of the subiectes. In the souete-
nes in two maners/one:by reason of partialite.
Whiche in a souereyne is a great blotte/a greate/ and
one of the greatest default / and moche odious and
hatefull both vnto god and man. Iniquitatem odio
habui, et abominatus sum, et iniquos odio habui.

Saythe the prophete:that is : I haue (saythe our
lorde)had perfectly/and utterly in hasted and abho-
minacion:all inquite and also all vniuste/and par-
ciall persones/moste than the souereynes aboue o-
ther/bycause they done represent / & vse the psone of
our lorde god and sauour Jesu. Whiche(by the te-
stimonie of his enimies) was cleare woyde and par-
teles of partialite. Whan the souereyne thā:by rea-
son of blode/by the kynted/by requeste of states or
stendes/ or yet by carnall fleschly and folyshe affec-
tion/or(that is wort of all)for the loue and plea-
ses of ryches/gyftes/rewardes or any temporal com-
modite:do the ministrē thynges necessarie/ as fode/
clothyng/ and suche other:nat indifferently/but vns-

to them so fauored: more in quātite/or better in qua-
lite/without any euident cause/but only of the selfe
appetite/affection/ & pleasure of the souereyne whi-
che in the same souereyne (as after Shalbe shewed)
is very proprieete: than haue the residuе of the co-
uent or some of them:taken occasion therat/ & mur-
mured or grudged therwith/and so haue desyred li-
cence/to haue a certeyn sume of money appoynted/
and to haue/and receyue the gyftes/ and rewardes
of theyr temporall stendes/and to inioye and vse at
liberte: the gaynes of theyr owne laboutes/ therw-
to prouide for them selfe:as they sawe and perceyued
theyr company were prouided for/ whiche licence
the souereynes haue permittid/ & graunted althogh
unlawfully. For(as of tymes is sayd) they haue
none suche powet/ per(I saye) they done graunt and
suffre it/for very nrgardly/or auarice/whiche is an
other occasion/and cause of the sayd proprieete. And
yet done they cal that nygardly: frugalite and good
housbondry. Bpcause they haue proued by experie-
nce:that lesse money is spended by that meanes/ &
the officers also haue lesse cares/ and laboutes by þ
stipendes:than by comune prouision. But in very
deve and in effecte they so do:bycause they:that is þ
selfe souereynes: may without grudge: haue & vse
proprieete them selfe. For though the wolde saye/
they nothynge intende/meane/or purpose any such
cause:yet dothe the effecte so folowe in dede. For
they done spende the residuе of the goodes of þ mo-
nasterie after theyr owne minde/wyl/and appetitel
and so done they suffre the officers to do with that
temayneth of theyr offices/ as though the goodes
of the monasterie were theyr proper goodes. And

The Pype.

I.I.iii.

fo

The thyde parte. The seconde membre.
so done they dispense with them selfe to be proprietaries. Whence (if they were duely p[ro]fessed) they ben as depely bounde vnto wylfull pouerte. And as moche o[r] rather more streyly bounde to auoyde p[re]priete: than any of the subiectes. For i that they ben souereynes: they haue the more charge/ and so bene moste streyly bounde to obserue and kepe: all the ceremonies/ all statutes and constitutions. And specially the rules of theyz religion: more precusely thā any other. And therfore haue they no more ryghte nor proprieete in the goodes of the monasterie: than hath the leest of theyz subiectes. No syz (saye they) as fo[r] proprieete in the goodes: the souereynes done nat take vpon them. For the proprieete of all the goodes doth remayne in the pope and in the selfe monasterie/ that is the hole mysticall body/ that may lawfully haue proprieete/ yet muste the goodes say thep be ministred/ distributed/ diuided/ and spended: after the mynde and discretion of the souereynes.
May/may/not so/ I wyll in no wyse graunt theron to. For the mynde and discretion of the souereynes: is many tymes contrary vnto good discretion/ and contrary also bothe vnto lawe and reason. But I graunt wel that the goodes of the monasterie: muste be spente by diuine / and well ordred discretion/ as lacted goodes/ and by the diligence / and laboutes of the souereynes/ and theyz officers: duely and iustly ministred. Yet syz (saye they) the money & goodes muste be deliuerted forth/ and ministred by theyz handis/o[r] by theyz appolement. I graunt wel. For if the kyng wylde appoynt certeyn money to be delt in almes/o[r] to be gyuen in rewardes vnto certeine persones/ and wylde chuse and cal one singuler tru

By persone to haue the gydyng / and deliueraunce
therof; after the kynges mynde / and comandement:
yet may nat that persone so chosen by the kyng: mi-
niste / or spente that money / after his minde / no; di-
rection: but after the comandement / and appointe-
ment of the kyng. So in lyke maner (saye I) the
the souereynes (aloughhe they ben chosen by elec-
tion / or by the suffaunce of our lord) to haue þ dis-
tribucion of the goodes and substance of the mo-
nasterie: yet may they nat spende it otherwysse: tha-
after the mynde of the kyng our lord and saviour
Iesu.

Chowe the souereynes and officers shulde minis-
tre the goodes of the monasterie.

The. xiii. Chapitre.

SIt (saye they) Where do you fynde
where our saviour dyd appoynt the
souereynes: howe / where / and unto
whome they shulde / distribute & mi-
niste the goodes of the monasterie.

Give good eare / and herken dilig-
ently / and ye shall knowe and perceyue: howe by the
doctrine of Christ: euery souereyne & officer: shulde
distribute & ministe þ goodis of the monasterie. It
I shulde here in. Shewe (as þ comune terme is) my
balde treason / or yet þ auctorite of þ comune doctozes
I knowe how they wolde pisse & blowe therat & see
alat worse tha noght. I shal therfore pyght a more
sure foudaciō & grounde. By þis saynt Paule saythe.

Quocumq; scripta sunt ad nostrā doctrinā scripta sūt,
What thynge (sayth he) so euer ben wryte: they bene
writte for our doctrine & letynge. And i comune auc-
torite, Ois Christi actionē & iinstruc̄. Þ is euery act
& dede of ch;is

Ro. 15. A.

The thyrdde parte. The seconde membre.
is our instruction/ a lesson vnto every Christiane:
Nowe let vs lobe vpon the actes of Christe/ & there
shall we best lerne this mater. That Christe dyd
lyue in comune/in wylfull pouerte/ without any p-
riete: no persone wyll deney. And howe he spent/ &
ministred that money that was in comune: the gos-
pell wyll testifie. That is to say after suche maner/
as is written of his parentes saynt Joachim/ & saynt
Anne the fader and mother of our blessed lady his
mother Marie. In theyz legende is written þ theyz
goodes were diuided and ministred in thre partes
One parte vnto the temple to be spent vnto the ho-
noure of god. The seconde: vnto the poore people in
almes. And the thyrdde parte vnto the necessarie ex-
hibicion/ and syndyng of them selfe & of theyz hou-
sholde. Nowe let vs prove this in Christe. He by
ganne of chyldhode to go with his parentes vnto
Hierusalem vnto the hygh festes. And afterward
withgout his disciples he continued the same / ruck
to make oblation/ and in al thynges he dyd accom-
plies he and fulfyll all the comandementes and holy
ceremonies of þ lawe. And that he delte almes: doth
appere in the gospel in that/ whā he spake vnto Ju-
das the traytour saynge/ that thou dost/ oþ wyll do:
do it shōtely/ his disciples (saythe the gospel) nat
knowyng what he ment: supposed/ and thoughte:
he had boden and comaundered Judas (bycause he
bare the comune purse) to bye some thinges againe
the feast/ oþ els that he shulde gyue some almes vnto
the poore nedye persones / whiche they wolde nat
haue supposed ne thought: excepte they had bysoþ
(by erperience) knownen: that he had accustomed &
vſed to gyue oþ comaunde almes vnto the poore and
nedye

Lu. 2. G.

Io. 5. & 7.

Io. 13. C.

nedyp persones. Nowe for the chynde that he wiste
freted vnto his disciples all thynges necessary: doth
apperte by his owne wordes vnto the sayng. Whan
you went about with me (sayth he) dyd you lache or
want any thyng. They sayd/nay / we lecked notig.
So than is proued that he dyd prouide for them al
maner of thynges necessarie. And consequentely
here is shewed vnto the auctorite of the gospel: howe
Christe our lord and saviour: dyd spende dispense
and ministre the comune goodes. And no man (I
thynde) can shewe that he spent o; disposed any ma
ner of goodes/in any other maner. Wherby is evi
dente vnto all them þ haue good wyl to here/knowe
& to solewe þ routh/z right way: howe euery soue
tein/z officer: shuld sped o; dispose: þ comune goo
ds of þ monasterie/þ is to say/other i ornamenti of þ
churche/and that doth apperteyne vnto the deuine
seruice of god/and his honoure/o; els/ vnto the be
ty/and bnfyned nede of the monasterie / that is to
say/the ma[n]tenaunce and reparacion of al the hou
lynge/bydynge/and landes apperteynyng thete
vnto. And vnto the exhibicion / and necessarie syn
dynge of the hou[sh]olde and company therol/that is
to say: p[ri]ncipally the couent / and than theyz neces
sarie seuauntes/and all to be founde in al thynges
honestly and without penury. So; by the comune
canon lawe: No mo persones shulde be recewed in
to any monasterie:than by the cleare reueneues/and
rentes of the same:may be honestely foudne without
penury. So; whan the souereynes o; the officers
done p[ro]uise the couent with nygatdy and hardines
that dothe euer ingendet / and v[er]e mutinure and
grudge. Specially whan the selfe souereynes and
The p[ro]p[ri]etor.

Luce, 22,

capitulo. viii. 14.

Ex. de ins
titib. ca. nō
amplius &
ca. auctos
ritate, *pprimit*

The thysde parte. The seconde membre.
officers done fare wel / & take pleny vnto them selfe.
And the couent also done percepue: that the soueraynes
or officers seruautes: done fare bettet / and ben
more liberally intreated: than the couent. And whā
the souereynes ben absent from þ couent: than doth
the couente take euēt occasion to desyre libete / as
they / souereynes haue. Another occasion in the so-
ueraynes and officers: is the negligent cure of the
seke persones in the monasterie. The charge of
whome appeteyneth moſte cheſly vnto the souerai-
nes. For they ſhulde ſe and knowe / and nat onyl co-
maunde: that the ſeke / ſhulde nothynge lacke that
were neceſſarie. And in very dede: they bene many
lymes lytel regarded / and nat charitably intreated
and that both cauſe / ſome persones to be content to
haue ſomwhat / and to take of ſtendes: wherwith to
teleue them ſelue. Where they chyfpy: and than al the
other of the couent ſhulde (as I ſayd) haue without
penury / all maner of thynges neceſſarie / miniftryed
by the ſouereynes / and the officers: liberally / gen-
erally / paciently / kyndly / louyngly / and charitably.
Ano thā ſhulde they ſet lytel by all the hole world /
nat onely auopde: but also abhoꝝre & hate proprieete
They ſe thingis (after þ maner byforwe ſayd) dueſly ac-
cōpleſſhed: & reasonable / puuliō made for þ pereſo-
lowyng: all the reſidue of al the tēies & reuenuves
of þ monasterie: ſhuld holly be gyeꝝ & delt in almes
vnto þ pore & nedy people. For þ monasteries ſhuld
neuer kepe ne care: for any worldly treſout / our ſa-
uour ſayd vnto his diſciplis. Nolite theſaurizare
vobis theſaurū ſup terra. That is / haue you neuer
appetite ne wyll: to kepe / or leþ for your ſelue: any
maner of treasure or ryches upon yecch. Whicheſſ
lencu

Matth.

6. C.

v p. i

tence: is impatayue / & a comandement / vnto al the
 þ haue enterprised / & take vpon the the discipline of
 Christe. And than if þ comandement shulde be kepte
 of any psones: of whome (I pray you) shulde it be
 come better / & more precisely to be kept: than of the
 þ (by soleynge þo we haue enterprised / & promised to
 folowe Christ: þ so comanded) in pouerte. To kepe
 tresource thā in places of religion: is al one / to kepe
 a fende / or spirite of the dyuell in a cage oþ coste.

Nowe pe se and may well pceyue: howe (after þ ex
 ample of our saviour) the goodes of the monasterie
 shulde be spente / & nother by the wyl / pleasure / oþ di
 stecion of the souereynes oþ officers / oþ yet by any
 other meane: thā only by the lond exacles of Christ.
 & by the laboure & diligēce of þ souertayne & officers.
 Howe contarie vnto this example of Christe: the
 souereynes and officers done comunly spende þ
 goodes of the monasterie. The. xiii. Cha.

Mewe let the souereynes & officers take pa
 cience / if they fortune to rede this boke.
 foþ here wyl I somwhat shewe / as well
 in parte by myne owne knowlege / in pla
 ces where I haue ben: as by the relaciō of credible
 religious psones: that moche dyd mourne & wagle
 the decay of religiō. And also by the comune / & open
 ly knownen lyfe of the souereynes & officers: howe
 moche / & ferre contarie vnto the exacle of christ: the
 goodes of þ monasteries ben spedēd / & distributed oþ
 rather depopulate & wasted / foþ wher one þt shuld
 be spēt to þ honoþ of god / & to þ maistenāce of þ chur
 che / þ ornamente / of þ same / & diuine seruice: it is now
 spēt / & dispēced / vnto þ homage of þ dyuel. And yet
 wote I wel / what heebuto many wyll say. So þ
 The pype,

R.B.ii. chuches

Atgepre

The thynke parte. The seconde membre,
churches and monasteries: were never better ne so
well garnished / and decked with plate / Juelles /
and clothes / of golde / syluer / and sylke: as they
ben nowe in this tyme. I muste nedir graunt. But
per̄ I say they done nowe as the chyldren of Israel
dyd in the olde testament that woldē wyllyng god
somtyme / and somtyme kypydoles / and somtyme
bothe together. So done they / spende some of the
goodes of the monasterie: in the ornamenteſ of the
churche / vnto the honour of god. And yet done they
spende a nother great parte / vnto the homage of the
Dyuell / the mayntenaunce of pypde / whiche they
done sage communly is vnto the honour of the plaſ-
ce / for myn lordes honoure / or for myn ladyesho-
noure / meanyng therby: the abbotte or the priout /
the abbesse or the prioressse. But I wolde knowe
where they fynd any auctorite: that can shewe: that
any of the auctores of theyz rules / saynt Basyle / saynt
Augustyne / saynt Benedicte / or saynt Franciske:
were caled lordes / or where they spent any of þ god-
des of the monasterie / for theyz honoure / or per̄ for þ
honoure of the place. Or where fynde they / that any
of the sayd auctores of theyz rules: dyd tyde vpon
so rōall hōses and mules and go for the beamed
lache astare / very pompe and pypde / as the souereyn-
nes done in this tyme. Och syz (say they) the worlde
was thā nothyng lyke as nowe. And þ people must
conforme them selfe vnto the present worlde. And so
done they graunt that I proposed / that is / that with
the honoure of god / the pypde of the Dyuell hath pte
also. And forþer: where as we sayd by the example
of Christe: the goodes in a nother parte shulde be
spended and distributed / vnto the necessarie exhibi-

cion of the persones of the monastery without pena
chynge or penury: they done graunt that partie of þ
goodes of the monasterie; bene and muste be spente
vnto the honoure and hayne pleasure of the wold.
They muste (say they) confourme them selfe / and so
lowe the custome . And they knowe well / and done
se openly: that the wold doth / and of longe tyme
hath continually dwawē / and returned vnto mere
gentilite. And vnto the same maner of lyuyng: that
was vsed among infideles byforē chrisianite / and
by reason: if any people shulde resiste gentilite / and
þyng the people therfrome: religious persones
shulde moste conueniently laboure therin / & shewe
moste exp[ress]ely the example of Christe. fo; therbi
to they haue bounde them selfe: wh[en] shulde they say *sq[ua]m*
and suppose to be a sufficiēt excuse for the: passynges
theyz fathers / and auctozes tradicions: they muste
confourme them selfe vnto the wold. Byth also
they haue utterly for[s]aken the wold / and in theyz
profession proclaimed them selfe enemies vnto the
wold. Wh[en] shulde they nowe make peace / or take
truce with the wold. O; rather wh[en] shulde they
yelde them as bonde captiues vnto the seruitude &
thraldome of the wold. fo; if they loke wel vpon
theyz astate / and maner of lyuyng: in theyz maner
places / gtaunges / lodges: so costly and pleasantly
bylded / cyled / hanged / & tychely storied with al chyn
ges of pleasure / plate of golde / siluer / and oþer me
talleg / a bushement / and company of waiters / some
gentelme / some pemen & gromes: well decked / and
clenyly arapde in spikes / & cheynes of gold & siluer:
& the abbess vnto keppned gentleweme wayters after
the same maner / & all after þ moste courtly fashon:

The Pype,

B.B. ill. they

scrutate

The thryde partie. The seconde membre.
They may haue twidely: they done more ap[er]che bus
to gentilices & been more like gentiles (They ente,
prise of p[re]fessio weyed & accounted) than the prophane
princes / & lay people of y world. Nowe so; y thyrd:
where the exāple of Christ doth shewe: howe all þ
residue / & remayne of the goodes of the monasteries/
after all charges allowed: and reasonable p[re]ision
made for the pere to come: all I say holly: Shulde be
delte / and gyuen out vnto the pore: they natlystan,
Dyng done gyue a great patte vnto the thryde ge-
netall enemy of mankynde / that is the fleshe/nat o-
nely i theyz aboudaunce of dysshes / & superfluous fare
& that take both out of due tyme & place: but also vnto
the yz bynstolke / & carnal fr̄des. Which (as the co-
mune saying is) done take great patte stō the couert,
And vnto the mayntenaunce of this misordred mini-
sterie / & mispence of the goodes of monasterie: þ so-
ureynes been nat ashamed to take: by pacte / & com-
maunt / & by cosent of the subiectes: a certeyn porcio
of proprieete (they say) vnto theyz chābre / but it is in
dede / as well vnto the hale / as the chābre / & vnto the
bychyn & stable. And generallly to be spent / vsed / or
rather misused / after theyz owne wyl & priuate plea-
sure. And if þ be nat proprieete: there can be (i my rea-
son) no proprieete. Whiche thus (contrarie vnto the
exāple of Christ / & the tradicions of theyz rules) mis-
used: doth cause the the more lyghtly to dispence / &
gyue licence vnto the officers / & other of the subiec-
tes: to do as they done / & so everyche to haue a sin-
guler portion of proprieete: vnder the fourme byfore
sayd. I sayd to dispense but I shulde haue sayd eas-
ther: to presume to dispense aboue theyz power / or
þer(as is sayd) aboue / & beyonde any power upon
þerth.

peccy / & so done they make double offence / both vnto
to the danger of the p^t soules / & the blyndfull deceipt
of the p^t subiectes . These & many other offences in
the souereynes ben great occasio of the misorder / &
cruinc of religion . fo ; the souereynes muste rendre
gyue account / & answeare fo ; the subiectes . And ther
fore is not sufficient fo ; the to say vnto the p^t subiectes : go fo ; the / do this / or that reguler obseruaunce :
but rather shulde they say / as our sauour layd vnto
to his discipiles : come you after me / follow me . Do
as pe se me do . For it is sufficient vnto the discipile :
if he be as his maister is / but that is to meane / whā
he supposeith / or trusteth that his maister doth well
or els nat amys . If than the souereynes : wold leuel
for sake / and cleane put away this popson of p^priuite /
in the selfe : I doute nat it shulde nat long remayne
in the subiectes / but shoxtely hanysche / faynte and
deye .

¶ Of the occasion and causes of proprieete in þ sub*iectes*. The. ix. Chapitre.

TAd yet ben there many great defaultes &
occasions of this p^priuite : i the selfe subiect .
One : & þ (Achynke) a principall occasio
& cause : of these stipendes / & suche other p
riutes : is þ dulnes / reynt herte / lacke of mekenes /
lacke of the loue of god & of þ religio / lacke of the te
uerēdred of our lord / in the subiect . For the meke
pone / þ hath the t^reuerēdred / & loue of our lord .
and doth groundly / and stedfastly set the herte and
munde to loue religion / and to profecte and go forth
therin / unto the honoure and laude of oure lord /
the welche of his owne soule / and the edification
of all christiaunes : wyl take no occasion / ne medle .

The pype,

¶. iii.

Matth.

4. C. 10. 1

Matth.

10. E.

Mat. 10. C

Luce. 9. C

22. 10. 1

Cassianus

i. 7. despū

Philar.

ca. 7.

reuerēdē

reuerēdē

Stofastē

Matth.
18. B.

2.
Ibidem.
Ca. 14.

Sug
Toke vpon
layn / Br-
gittes reue-
laciōns. li.
7.ca.20.

In extra.
vag. trba-
ni 4. Sane
ne i vinea
domini.
Act. 5.

The thyde parte. The seconde membre,
medle no; note ne marke any maters wout he selfe
Except they were extremely ḡue / and shulde semme
to redownde / & growe: vnto the dishonoure of god
and hurtte vnto the religion. And yet than: nothing
to be vndescreetly hered therwith/ nor ouer bysye in
medlynge therwith/ but accordyng vnto the ordre
of the holy gospel: ḡue monicion/ with charite soft
wordz and meke and lawly behauisour/ beryng sorpy
in herte for the defaut/ and pray for the parties. An
other occasion in the subiectes is/ that some persone
mynded vnto religion: bysore they ente ben infec-
ted with auarice. So/ they wolde be glad to serue
god: so they myght be sute to lache nothyng. And
therfore they cast bysore what may fall / and so they
fall by temptation: into a doute / dredre or fere of they
intreaty in religion. Howe they shalbe cheryshed
and prouided forre amonge the company. And to be
sure of somwhat if nedē be : they make prouision / &
leue some moneys/ Juelles/ landz/ or some other goo-
des in the custodie and keppynge of they
trusty fren-
des/ that in such case shall serue them. Whiche prou-
ision: standeth well with good policie & prudencie
but nat w̄ good religion/ as we haue shewed at large/
in your boke of statutes/ in the tytle of ente into
religion/ or of receyuyng. For i such ente they ben ex-
communicate / & accursed by the pope. For so dyd Iua-
ne and Sophica his wyfe / prouide for them selfe / &
both perished/ stricken to death/ by the iugement
of god/ executed by saint Petre/ as doth apperte in
actes of the Apostles. Some other persone/ that
(without any blemyshē of conscience) haue ryghdy
entred religion: Done nat synde there so good che-
ryshynge / & welfare: as they loked forre / & thā done
they

The. xv. Chapitre. fo. C. xxxii.
they begynne to luke backe from whens they came
what stace or case they were in byforē / & howe they
lache nowē/that they were wont to haue/in thyngz
temporall / so haue they more care for bodely plea-
sure than for spirituall increace and perfecte / And
wherē they promysed at theyz ente : nat only to for-
take the wōrldz / and all the pleasures therof: but al-
so to bere pacientely the yoke of Christ / & meekly to
suffre þ p̄snes / & laboures of celigio: now they luke
backe from the plough / or plowe / wherunto they put
theyz hande / and dyd promise by solempne vowe
to folowe the same continually with diligence: vnto
the same continually with diligēce / vnto þ ende
of theyz lyfe . And so done they retourne agayne as
a dogge vnto his boomyte and rende them selfe vnto
apte and full vnmete and vnable for the kyngdome
of heuen. Tymoysing agayne in the wōrldz / & set
theyz mynde / and study to fynde wāys / and meanes
somwhat to gete of theyz kynde or stēds / or by theyz
owne laboures in w̄pting or sendynge of tokens
to gete acquaingance . And to make frendes to la-
boure for theyz promotion / or to gyue the great gyf-
tes / for small trysles . And than done they begynne
to strore / luke vp / and shede all that cometh to hande ,
And leſt conscience shulde any thyngē murmur / or
be cōtrarious vnto theyz appetites: they aske liceēce
of the souereynes to vse and retayne suche thynges
so obteyned. And many tymes the souereynes bene
so ferre ouer ſene: that they done presume to gyue þ
liceēce / aboue theyz power / and so (as is ſayd) bothe
the parties bin dampnably deceiued. These maner
of religiouse glōnes: ben diſciples vnto Judas the
raytour that tolde Iesu . For so he retournd vnto

Luce. 9. G

lxxviii

Math. 26.
& 27. A.

the

9.
Cassianus
vt supra.

The thyde parte. The seconde membre.
the wylde by the myfuse of money / & was dappned
for his labour. In oþer occasio; cause of þynges
in the subiectes: is mere curiosite: that is ever grot-
ted on þynges. And these þnges therfore ben moste
odious / & moste unreasonablie. And that is of those:
that made lawfull entrie into religion / & bene there
as well intreated / & cherifched or moche better: tha-
t ever they were in the world / & per somwhat suche þ-
nges they ben: that were of loweþyngþyng poore folkes
chylðre: of poore education / & hardly droghe vp / and
per whan they haue radid a whyle in the religion/
& done pceyue the selfe selous o; semperes: unto such
as in the woldre were ferre aboue the: they beginnt
to set the selfe forth / and take vpon them / as though
they were of hysghe blode / & had ben of great reputa-
cion. And whan a dyng cometh byforne the: that they
knowe nat in flesche/o; fysche what thyng it is (so;
they never sawe ne knewe any such before) per wyl
they take vpon the: to iuge the same / & also of wynes
of the colour / & dounte / favourre / o; taste / and of the
dressinge / and seasonyng of all thynges: as thought
they were expert. And if they can be flaterye / gyfþ/
o; pleasure: obteynne the fauourre of the souereyne:
than wyl they be noþyng content w/ the comune
fare / ne wth the comune habite / & aray: but they wyl
despyce to haue singularites / that none other haue but
they alone. And if they be denied: tha wyl they mur-
mure / & grudge / & be sele / for dispuete. And do no-
duete of religion o; very lytell / & that full dully and
severly. And if they: fantasy can nat be obteyned o;þ
continued of the charges of the monasterie / o; els be-
cause they wyl nat stande in daunger therfore: than
done they make frens / & retourne so agayne vnto þ
woldre

The. xv. Chapitre. fo. C. xcv.
wolde as þ other dyd / whiche done fall into þ dāp-
nable dōgion of þ proprieþ. And these religious per-
sones:ben disciples / þ subiectes unto Giesu / þ was
disciple / þ seruante unto the prophete Heliþep / he is
theyr abbotte / þ they done folowe hym. For he was
nat contēt with þnoghe / but he wolde haue: þ he ne-
ver had byforþ þ tyme / & therfore he dyd nat onely
forgo and lose:the grāce of þ proprieþ / that he shulde
haue had by succession:but also he had the leprones
of Asamān / for ever was a tazare or lepre. And so
doucetes shall they haue þ wyl be his disciples.
Here ben nowe thre examples of holy scripture / of þ
daunger of þ proprieþ. One of Anany & Saphira.
The seconde of Judas the traptour. The chyðde
of Giesu / whiche done signifie thre maner of religi-
ous persones. One / of the þ done brynging goodis into
the monasterie whiche for theyr owne vse & pleasure /
þ so brynging in the popson & pestilēce of þ proprieþ / & nat
onely donþ drepe therþpon thē selue: but also done in
fecte many other. The seconde of thē þ wyl haue in
religion as they had byforþ. And þ chyðde of them þ
wyl in religion: haue more thā they had byforþ.
And surely there ben many / many / & to many mo oc-
casions in the subiectes of this serpent þ proprieþ / in
gendred by folyshe & newangle fantasies / by dul-
nes / negligence / and want of heraynge. Ther þ knoþ
wen at theyr deuis or understande them nat / come
newected ne herde them. And so some lytell care
for them. And so done fall and leyne unto excuses
noþyng reasonable. Some wyl allege scripture
for them / saying . Beatus est magis dare, q̄ accipere.
It is þatter (þatþer) to gƿu:thā to take / that is to
meane:

4. Reg. 5.

þropþerje

Act. 20.

Cassianus
ca. 16.

The thyside parte. The seconde membre.
That psonne is more in welch that is of substance / &
may gyue: than the nedye psonne / that must take. And
for that cause they wylde (they say) haue somwhat
to gyue. But saynt Iohan Cassian doth counsayle
the nat so to abuse holy scripture. But rather let the
conspder / that if it be good to gyue: they haue done
that good / & that in the moste meritorious maner.
For they haue gyuen: nat onely all that they had: but
also all that they were possible to haue. And perdon
thermore. they haue gyuen the selfe. So that nowe
they haue nothynge to gyue. And no man wyl saye
in reason: that better is / or yet that it may be good:
to gyue that is nat his / but that both apperteynen vnto
a other persone. They shuld therfore despysing
all thynges temporall / thynges of luge in theym myn-
des / that better is. and more happy / & gracious: to
gyue / or to receyue: spirituall thynges: than temporal
thynges. And let the chake our lord god / that hath
(if they kepe they pROMyse / & be poze in spirite) gy-
uen vnto the in proper possession: the kyngdomme of
heuen / and power so to gyue / and liberally to deale
spirituall thynges / vnto the nedye / or poze / and also
vnto the riche. And so: to relue / helpe / and conforte
them: And to multiplie the ryches and vertues of
them selfe. But awaye than all excuses / good devout
religious persones: and applice your herte / & minds
with studie & diligence: precisely to kepe your bothe
pROMyse / of wylfull pouerter. And veretly on alma-
ner: to exclude / and exile the moxcall enemie therof
that is pROPRIETE.

¶ Of the remedies agayne this pROPRIETE.
The xvi. Chapitre.

¶

The rbi. Chapitre. fo. C. rbi.

 If the remedies and meanes wher unto somewhat shall folowe. One good & singuler remedy to meane ther unto : is so call ostymes vnto mynde / and remembrance / the extreme and continual powerte: of our lord god and saviour Jesu / his blessed mother / and his holy Apostles. And also to recouire the institutions / and ordinances of olde fathers / specially of the uniuersall churche. And here to haue present i mynde: our promyse and soleynne vowe / made by open profession : in the face of the churche: vnto our holy rules. To remembrie also the great and vnspakeable rewarde to be had for the obseruaunce / & keppinge of our sayd promyse. And the terrible / and mooste paynfull rewarde vnto the breakers therof / as by the examples byfore rehersed may appere / of Ananias / and Saphira his wyfe / that were sodenly stypken vnto deeth / by the lodeyn vengeance of god. Of Judas the traytour / that haged hym selfe. And of Giezi / that lodeynly fell leprie / and all for proprieete. Many examples ben heretof: in vitas Dattum / and in p[re]cuelacions of our holy mother saynt B[ea]n gitte / and of many other holy sayntes. The sentece also of holychurche: is nat lytel to be regarded here in / that doth iuge all proprietaries : to be without christiane buriall / and to be buried vpon the dongs hyll / and so nombr[ed] and accounted : as miserable soules daumped in peyne euerlastyng. These thinges well considered: shulde (in my reason) moue any hecche / though he it were (as they say) stony / and made of yren. And so: be a good remedy agayne this sayd pestilence of proprieete. Another singuler remedy / & meane to auoyde this daunger: is to consider the besafutes

The thyrde parte. The seconde membre.

nisites / & aboundaunt bounte & goodnes of our lord
god / nat onely in creacion / but also in redēpcion / &
dayly cōseruacion / kepyng / defendyng / sedyng & nu
trishynge of vs with no course meates / oþ dypnkes
but with his blessed body / & holy sacred blode / and
thus to fall vnto a dispencion of herte / & tenuerente
thankes. And to thynke than & say vñ a lowely herte.

Quid retribuā dño, Pro oib⁹ que retribuit mihi?

Psal. 115.

What thyng shall I tendre vnto my lord god: for
all that he hath gyuen vnto me: good lord I can nat
fynde what I may giue the: for thou art lord of al/
& thou nedest nothyng. Yet there thā to remembre
what thyng he hath desyred of euery persone: sayng.
Da mihi cor tuū, et sufficit mihi. Giue vnto me (saith
he) thyne herte / and that wyll suffice / & content me/
as though I were in extreme neve. Than say with
all thy hole herte. Calicē salutaris accipiam, et nomē
domini inuocabo. | That is / I wyl take vpon me the
chalisse and Payne of helthe & saluacion / and I wyl
continually cal vpon the name of god. This sentence
hathe two partes / whiche euery christiane shulde
applic vnto. The fyfte parte is / to do / & to dispose
hym selfe vnto the lyfe of penaunce. The seconde: to
call vpon our lord by continuall prayere & laude / &
praye of his name. Ir. the fyfte: he doth make pro-
mple with hym selfe / sayng. I wyl vndertake / & I
wyl dispose my selfe / with all my herte / & mynde to
folowe my lord Iesu / & to walke with diligēce: in
the waye of his lyfe / and take vpon me the crosse of
penaunce / that is to saye / I wyl do violence vnto
myne owne selfe. Whā so euer any motion of straile
or of myne enemys: dothe lay byfoze me any comodi-

Pro. 23.

Psal. 115.

sentence

The rbi. Chapitre. fo. C. xviii.
te/or excuse of app;ete: I wyl nothynge obey/leynge/
naepplie ther unto/but so;with: I wyl cast it fto me,
as a venemous serpent: & that contrarie unto myne
owne apppetite and desyre/and cōtrarie unto myne
owne reason. I wyl nat say or thynke: whg shulde
I nat/or why may I nat: haue this or that: it is but
a crytle/a thyng of lytell valure: No moze was þ
apple/that Adam was damped ne foye/ but a thyng
of lyttle puce. I wyl nat(say you) reason ne dispute
with the dyuell / but I wyll vse violence unto my
selfe. For I knowe well what our lord sayth. Reg-
num celorum vim patitur, et violenti rapiūt illud.

That is: The perfection of Christes lawe & religi-
on: dothe require violence & force/and those psones
that ben violent/and quicke:done caushe & capche
it. The very pathe of Christe therfore:is violent.
No pson may walke therin: but by selfe violence.
Who so euer(sayth Christ) wil saue his owne soule:
shall lose it/that is : if he folowe his owne wyl: he
shall forgo & lose it & his soule also. Let hi therfore
leue & flee his owne wyl. No vertue may be had: w
out selfe violence. So þ the pson be euer cōtrarious
& violent unto his owne wyl/appetite/and desyre.
Whan I spek here/ of wyl: I meane nat the ordred
wyl of þ soule/no; the wyl & appetite of the spirit/
but the wyl of sensualite / the appetite / and desyre
of the fleshly/ whiche is euer aduersaunt and cōtra-
rious: unto the ordred wyl of the soule/and of the
spirit. For that wyl of the soule: is euer natu-
rally inclined unto vertue/ and hathe a disposition
& naturall desire therunto/as you may perceyue by
good reas-

Matth. ii.

Matth. 16.
Marc. 8.
Luce. 9.

Galla. 5.

The thyrdde parte. The seconde membre.
reason. for no reasonable persone/ is so synful / so
vngtacious/ or so full of misordre: that wolde nat
wythe/wyll/and desyre to be without synne/and w
out appetite of synne/but rather he wolde wythe þ
he were synnes and had neuer ne euer shulde do any
maner of synne. But alas / the wyll of the flesche/þ
sensualite:doth oftymes by fteylte / and somtymes
by negligence of the selfe persones:banquylshe and
ouercome:that wyll of the soule. And al is:bycause
they wyl nat put violence vnto them selfe/specially
in the fyrist mocion. For at the fyrist temptacio: they
shulde by violent stomachke / and obstinate cruelte:
kytte/and cast away the sensuall wyl and carnal ap
petite/nat oþerwyse:than they wolde kytte/þ caste
away a pece af theyz owne flesche/that were poysos
ned/and benemed/and so shulde els:in effecte/þ de
stroye the hole body. Obserue therfore þ take good
hede vnto the serpentes hed / for he hath sharpe teeth
and wyll byte soze / but he can neuer hurtte ne perce
your skynne/excepte ye wyll your selfe. Haue ther
fore good awaie vpon your selfe. Scrche/note / þ
marke well your owne appetites/ and sensuall de
sires/and stande nat vpon your thoughtes/neplay
with your mocions/noþ yet reason/or dispute: with
your temptacions / caste away the pleasure/ and a
uoyde in any wyse the consent. For(as saynt Joha
Cassian saythe) Propriete is nat only committed / in
effecte and dede/by hauyng/ or kepynge any thing
vnlawfully:but also by affecte/wyll/and mynde:as
ny thynge so to haue. Oftymes therfore visite your
owne selfe/proue and petteynge your owne appetit
make a chapitre with your owne self/ and examine
your owne consciēce / remembre whether you haue
any

li. 6. de spi
ritu phi
largirie.
ca. 21.

any thyngē in your keppynge/that ye prouided/and
brought in with you for your owne vse. Setche wel
your thoughtes and appetites / whether they loke
backe vnto þ state ye were of byforze/ or þ ye myght
haue ben of: if ye had continued in the woldē. And
if ye so fynde/and proue your myndē occupied: leye
byforze it agayne for answere: the chaunce of Ananp
and Saphira/and of Judas the traytoure. And if
your minde wolde desyre to haue that ye had nat by
forze / or that ye se a nother of your company haue:
whiche ye haue nat: than represent vnto your owne
myndē:the punisshement of Giezi. And byware wel
of the appetite / to stroze / kepe / and to ley thynges a
parte/specially:for your owne priuate vse. For that
doth þ said Cassiane reprehende very moche/ though
it were of very lytel valucc:as a nedle/thredē/thym
ble/tables/pynzell/penne/or penknypfe. &c. For þos
þriete wyll crepe in/and entre at a lytel hole/& ones
entred:hardē to be expelled and auoided. And scrip
ture saythe: Who wyll nat regarde smale thynges: Ecclesiast.
shall sone and lyghtly fall into great iepaties. 19. A.
And therfore I wolde advise you : to gyue a studi
vnto your assayles/nat onely vnto the crafty & sub
tyle mocions of your great enemy the dyuel: but al
so vnto the prickes and instigacions/of your owne
styalte. And moske of all other:to auoyde the fami
liarite of suche glones:as bensuspecte of that vice/
& yet among them : of those specially : that in they
comuuicacion and talke: wyl defende or excuse that
pestilēce of proprie. For the example/ wordes and
mocion of the:is more iepardous/ and more peri
lous:than of all the dyuelles of hel/auoyde ther
fore/as a pestilēce/as popso/as a serpent/as a taum

The Pype,

L.L.i. pynge

The thyde parte. The seconde membre.

pynge or rauenous wynde and wode beste / and as
a furious fende of hell. Whiche thynge to perfoure
me: ye muste (as I sayd) vse violence. And say with
the prophete (as is sayd) Calicem salutaris accipiam
I wyll take the penaunce/the erāples/ and wyses:
of my lord and saviour Jesu. And so shall ye haue
singuler conforte/but you shall nat yet haue full sus-
tēy. For no persone of hym selfe can be able to con-
tinue. And therfore ye muste Joyne the seconde
parte of the sayd verle vnto the fyſte/and sape. Et
nomen domini iuocabo. I wyll call vpon the name
of our lord. The name of Jesu: hath gret & mygh-
ty powere. I wyll (saye you) call vpon hym/by con-
tinuall prayere. I wyll put my hole trusste in hym/ &
he wyll (I promyse you) perfoure yout desyre.
By his helpe and grace:you shal haue merueylous
rest of mynde/quietude of conscience/and go forthe
and increace:in religiouse perfection.

Chōwe to continue without ieoparty of ppyriete.

The xvii. Chapitre.

In we here shall folowe as we promyseid:
howe ye may passe forth in religion with-
out the daunger of ppyriete / and yet haue
all thynges necessarie / and many pleasu-
res also without any ieoparty of conscience. fyſte
than:ye muste considere/that i euery perfection: ben-
degrēes/some lowe /some meane / and some hyghe
and notable. The leest and moste lowe perfeccion
of vertue:must euer be without deedly synne. And
that is accounted as sufficiēt vnto saluacion. Soþ
further pfectiōn be nat despised/& set at nouȝt or ly-
tell regarded. For ysones maye be pfecte/& ryght
good:althoughe they fal into many venial offēces.

And

And very fewe persones i any vertue: done auayne
& come vnto þ molte hyghe & molte perfecte dege
therof. A familiar exāple may be i the vertue of chas
site. The lowest dege & pfection wherof: is neuēr
to haue deliberate consent vnto any carnall acte of
generacion/ ne vnto any b̄yhauiour of vncleñes vn
lawfull. Yet in this dege/ben many p̄sones: þ haue
many affections/ both naturall/ & carnal/ and many
freyle/ & lyght b̄yhauiours: þ done moche minishe
the pfection of very chastite. Some p̄sones bene of
a moze hyghe dege/ þ done auoyde with diligente
awayte all outward occassions / as kyssyng/ clip
pyng/touchyng/ lyght lokes/wanton concenaūce
the heaþyng & speakyng of all vnclene wōdes/sole
þsence/ þ alſuche oþer. And yet whā they be assay
led inwardly i mynde/ oþ moued in body: they done
nat so diligently represse the mocions/ ne so hastely
put them awaþ/ as good vertue wold require/ but
somtyme gyue thē place by delectacion only / wōut
deliberate consent: & so plage w̄ them/ & suffre them
without great violence: to hange vpon them vnto
they; great trouble/ and many tymes: vnto the ieo
party of great inconuenience. The pfecte dege of
this vertue: is to be so mortified in body/ that ſuþe
assayles done noþyng/ oþ verþ lytell: trouble the
persones/ but rather done inflame them in the loue
of our lord/ and moue thē vnto horour/ & hatered
of all maner of synne/ & done excite & ſurre thē vnto
þ moze depe mekenes/ vnto they; great merite. Of
these thiȝs/ shall we moze largely ſpeke in the nexte
and thyȝde membre. Nowe let vs p̄ceyue a lyke ma
ner in this vertue of wylful pouerte. The lowest de
ge wherof is this. Neuer to coſent by deliberacio

The pype,

L. L. ii. 10

The thyde parte. The seconde membre,
to receyue / posse / o; haue / to tetepne o; kepe : any
maner of thinge temporall: by licence / o; without li-
cence: vnto peculier and proper vse / that is / so to be
in the power of the religious persone / that he may:
by any meanes: alienate / chaunge / gyue / sel / o; lende
that thynge / for / selfe comodite / at selfe wyll o; liber-
tie / defendyng that thyng as his owne. Defedyng
in a religious persone / is / whan knowyng the wyll
of the souereyne in the contrarie: he wolde tetepne /
and nat delyuer o; by stowe the same thynge: after
the wyl of the souereyne / but by violence / o; rather
for dzedre of temporall Payne o; displeasure / tha for
dzedre of the office of god. For so / to haue any thyng
(althoughe by licence) is (as we sayd) very populo-
ned proprieete. For the religious professed persones
can haue (without proprieete) no thyng else: for selfe
comodite: but onely the vse of any thyng temporall
and yet as we sayd byforze / that vse to be euer at un-
certeynte / that is to say / in the power / libertie / a wyll
of the souereyne / as ferre as may be conuenient. In
other degré of this vertue wylfull pouette (the con-
trarie wherof is also proprieete) is: nat to haue / nor
yet to consent in wyll to haue / that vnicerteine vse of
any thyng temporall: without the knowlege / po-
wer / and licence of the souereyne / other expresse / o;
vnderstande. Expresse knowlege and licence: is /
whan that licence is gyuen for any certeyne thyng/
vnto the subiecte: by the selfe souereyne presente / o;
by credible message / in worde o; wrytynge. And li-
cence enterpryte o; vnderstande: is / whan the sub-
iecte (nat haupnge leyset / o; tyme conueniente: to
gyue knowlege vnto the souereyne / and so to haue
licence / for the mater) doth verely suppose / thynke /
and

and iuge in conscience / the souereyne wolde / & wyl
be content to gyue that licence / and dothe also pur-
pose and determinye to shewe the mater afterwarde
vnto his souereyne. And this licence is sufficient to
discharge conscience / for the tyme and case. And so
in lyke maner: whan the subiecte doth receyue any
thyng / of any officer or officers appoynted by the
souereyne vnto the ministracion. And yet here by,
wate / gyue good heede / and rememb're that I sayd /
whan the subiecte dothe iuge in conscience: that the
souereyne is content. For many officets (I fere) by
folyshe affection: done many tymes: defoules / or put
them selfe i to party of proprieete / whā (aboue and
beyonde theyz comission) they done ministre & giue
by parcialite / for loue and personall fauour of y ce-
repuers / after theyz owne mynde and pleasure / as
thoughe the thyng were theyz and in theyz power
(the mynde of the souereyne / and the nedē of the re-
cepuer / lytell or nothyng regarded) and that doth
oftymes seeme to be true: whan they done gyue / and
profer many thynges: vndelyzed and vnasked / or
sometymes heyle theyz felowes to do plesure for the
and gyue them rewardē after theyz owne appetite /
without the souereynes mynde or consent. Here
they wyl say: as byforē is sayd / the souereine bathe
gyuen them generall licence to ministre that is bu-
der theyz handes: after theyz owne discretion / vnto
that I haue answered / let them loke what is byforē
wyten and so be content. But I wolde aduise y de-
uoute subiectes / that seyns wolde auoyde iepartty /
and be on the sure parte: that if they perceyue / or in
conscience done suspecte any suche parcial fauour
or prodigalite: that they by no meanes do receyue /

The Pyppe.

XLIII. oþre

The thyde parte. The seconde membre.

or vse that thynge so ministred for dñe of the infec
tion and povson of proprie / excepte that instant
nede do require or constreyn them to receyue a vse
it. And than to thynke with determinate mynde: to
shewe the louerayne therof. For the religiouse pson
may vse nothyng: without (as I sayd) licence of þ
louerayne. We done rede in vitas patrum/ that a re
ligiouse persone (by the permission of god) dyd ap
pere (after his deeth) vnto one of his company / shew
wynge that he was in metueylous great paynes /
for þcause he gaue a payre of olde showres vnto a
poore body without licence of the louerayne / and re
quired instantly / that the same shoures myght be re
stored agayne vnto the wyll of the louerayne. Let
no persone therfore thynke that thynge lytell to be
regarded: that doth deserue intollerable Payne.

Leyue: is lyght (sayth the comune prouerbe) This
degre of wylfull pouerte is comune: and generally
kepte/or shulde be kepte of all religiouse persones.
And yet many psones of this degré: haue somtyme
a fonde or folylle appetite: to take vse / and kepe (by
suche licence of the louerayne lawfully obteyned)
many and diuersel thynges that be nat necessary / or
very nedefull / but that they store / and kepe the for
chaunce of nede to folowe. And althoughe in case / þ
may be done without great offence: yet for a surtel
it doth minishe very moche the pfection of this her
tue. yet nat withstandyng: bycaule I wolde nat
be noted extreame / or to harde / nor yet tendre you per
plexed / or scupulous: I wyll somewhat shewe / and
declare my poore mynde mynde: as vnto the receyve
and keppynge of suche thinges in store. For we haue
in a recuelacion shewed by our lord vnto our holy
mother

mother saynt Brigitte / and is conteined in the rule
of saynt sauour / that omnia rationabiliter debent
fieri, et ut occasio a prauis excludatur. That is: All
thinges shulde be done in religion reasonably / and
with discretion. So euer that occasion shulde be a-
uoyded / from all thynges inordinate. Wherfore I
dare nat bterly condempne suche store / I meane:
receyued / and receyved / by the knowlege / and liceece
of the souereyne. So so: in some thynges: it may be
bothe necessarie / conuenient / and lawfull. Wycause
that every persone in the monasterie: is nat in lyke
state of bodily helth and condicion. Exaple / If one
psone do vse of tymes to swete / an other to blede / w
suche lyke chancies: no man wyll thynke unreasona-
ble þ suche psones haue shyppe in store / bysyde them
remaynyng. And like wyle of splices / pilles / & me-
dicines / so singuler greues. And saynt Augustyns
also in the rule: doth fauoure moche the custome of
ducacion. These thynges if they be nat kepte in
over moche abounding or superfluite / nor with a
couetous mynde of selfe prouision: I thynke: bene
tolerable. And so lyke wyle do I iuge of tokens /
pmages / paynted papers / and suche other / althogh
there be no necessite or ned. yet thes affection and
pleasure of suche trifles: maye be mere vanite and
minishe perfection: But that any persone in re-
ligion: shulde kepe plate of golde or silver / or any
maner of money / or suche thynges / that be of suche
valour / that myght be accounted as tyches / or sub-
stance: wyl I never graunt: excepte the officers / and
they onelip (as is sayd) so the comune ministacion
And lykewyle of the habite / acap / beddyng / & other
thynges

The thyde parte. The seconde membre.

thynges reguler/ all to be had: without notable superfluite. Has good religiouse psones/ what shuld that profytte you: if (by example) you had auoyded and fled from a Lion/ or any other wilde tauenous beste/ and so escaped daunger. And wolde afterward wylfully retourtne agayne to playe / or company w the same beste/ and so be deuouted? What (in like maner) doth it auayle/or vauntage you. to forsake flee/ and escape the worlde/ and al the daungers ther of: And thus by folyshe affectiō/ fonde appetite/ under the coloure of licence: to be noted snated/lymed and moxe fast imp̄isoned in the worlde : than euer ye ware: or thā comunely ben any worldly psones? For surely so bene religiouse psones: whan they done retourtne vnto any sine/more depely bene they drowned ther in/and ferre moxe careles/ & wout conscience:than any other/and therfore doth folowe of justice:they shall be moxe depely dampned in the pit of perdition. For the loue of our lordre than/good religiouse psones: nat ouely fle/ & forsake this raun pynge Lion / this pousoned serpente proprieite:but rather fle/ and destrope it vitterly/that is/that ye last boute/inforce/ and gyue laborious studie/ and diligēnce:to clymbe vnto the moxe hyghe poynt/ & perfection of this promyzed vertue/ and wylfull pouerte. The perfecte poynt of pouerte is: To nother receyue/or take/noz reteyne/kepe/or haue: any maner of thyng temporall/with licēce/or wthout licence:but that very & vnseyned nedē doth require accordyng vnto the state/degree/and condicione of þ persones/and to gyue a studie with diligēnce/ to receyue what thyng they myght spare/forgo/ & haue nat/and that thyng never to receyue/kepe/or haue/ ne

ne yet wythe/wyll/couet/or desyre / by any meanes
to haue. But rather/with good wyl/ and glad spi-
rite/to be content with lesse than is nedeffull/and so
to suffre some peyne for defaulte of that were neces-
sarie/although he it were tedy at wyl and power to
be had. For saint Augustine sayth in syrule: y better
is somewhat to want or lacke : than any chyng to
haue ouermoche . This degré of wylfull pouerche:
is very perfecte/and yet in the same degré:ben man-
ny degrees/as ben in mekenes:if ye wyl se the per-
fections of this degré of pouerche set forth in experis-
ence:loke in vitas patrum / in the seconde partie/ in
the boke or tytle that a religiouse persone shulde haue
nothyng in possession/whiche dothe immediately
folowe:the boke / or tytle of fornicacion. And there
shall ye fynde:that the mooste harde or sterte point
that I haue wryten:is very large and lyght/ in consi-
deracion unto that chyng that they wroght fulfylled
and perfourmed in dede. And yet were they nothyng
bounde therunto/by any booke or promysse of posses-
sion as we bene/ but all that they dyd : was of theyr
owne liberte/and fre wyl/ to perfourme theyr ente-
prise. I do sende you unto vitas patrum both by
cause of the auctorite / & also bycause it shulde haue
ben accounted superfluous / & labour losse:to wryte
here agayne/that is wryten therre/specially sythe ye
haue it in englyssh. Be nat I praye you therfore/
lothe to tourne the boke . I haue shewed you the
place/it is but very short/and yet(as they say)very
swete and profitable. Rede it ones ouer/and if ye
haue a loue and desyre unto this holy vertue wyl-
full pouerche:and ful determinate mynde: to auord/
fle/abhorre/ and vterly to sle the contrarie vice poy-

The Pype,

M M. i. soned

Ca. 3. i fine

Vitas pa.

The thyrdre partie. **The thyrdre membre.**

Soned proprieete: ye shall (I dare say) cede it ouer as
gayne with good wyll vndesired. Our lordre moue
and syzze your mynde to folowe it / or at the leest to
inforce and to attepte : to attayne vnto the toppe of
the hylle the mooste hyghe poynt of this perfection.
For though you neuert come thervnto : your dilig-
gence / and good wyll: shalbe well and liberally re-
warded. For our lordre is the mooste bounteous / and
liberall rewader / and gryueth abundantly : vnto
all personnes that done loue hym. Whiche loue and
rewarde: he graunt vs / that bought vs / our lordre
god / and mooste wete sautout Jesu / who
preserue you. The olde wreche
of Syon Richarde
Whytforde.

CThus endeth the seconde membre of
this thyrdre partie / whiche is the seconde
borde of our bessell.



The preface of this thyde mēb. fo. C.C.iii.
Concerning the thyde essenciall vowe of
religion. Chastite.

of chastite

Preface.



His is the .iii. table or borde
of your Tonne or Pype. That is
to say/pure chastite. And why we
put this vowe laste i order: ye shall
haue our poze mynde & reason. All
these.iii. vertues/obediēce/pouer,
te/ chaste/ þowē ben promised
by solempne vowe/ & open pfession: were in þ begyn-
nyng of Christ; churche: uniuersally kepte of all sp̄
ritual ps̄ones: more strectly/in more p̄cise maner/ &
in more full p̄fection: wþout any vowe (as we haue
sayd in þ laste boke) or p̄myse: thā they be nowe: wþ
all p̄myse & vowe. Soz in þ tyme: these essencialles
were kept by the holy Apostles/ & theyz successors
many yeres: as the moste p̄fecte fountaine of Christes
lyfe & religion/ þ is: þ lawe of the gospell. Fyrst soz
obediēce: he sayd of hym selfe. I came nat (sayth he)
into this worlde: to worke or do myne owne wyll:
but (by due obediēce) to accōplyshe / & to do þ wyll
of my fater. And saynt Paule sayth: he was soz vs
made obedient unto deth. The gospell also doth wþt
nes/ þ in his owne ps̄one god & mā: he was obedient
unto his carnal parēts: marþ his blessed & naturall
mother/ & Joseph his supposed fater. And he was
alway also obedient unto the lawe/ in his circūcis̄
on/ p̄sentacion/ & other holy ceremonies: althoughe
he were aboue þ lawe/ & nothing subiecte me boudē
therunto. Thus & by many other meanes: dyd he

The Pype,

M.M.ii. Shewe

The p̄face
why this
vowe is put
last in nom-
bre.

Io.6. D.
Ibidem.

Phi.2. B.

Luce.2. G

The preface.

He we / and set for the obedience / as exemplar of excellent vertue: of all his disciples to be followed . And in that he had no thyng proper / but all in commune: he expreſſed wylfull pouerte in hym ſelue . And as vnto his virginall and moſte pure chalitie: no man euer made doute / whiche holy vertues : he dyd nat onely perfourme in hym ſelue : but alſo he wylled / perſwaded / and counſayled al his diſciples and all other (called ther vnto by grace) to folowe þame . Whiche layd example / and couſayle (after the aſcenſion of Chriſte / and whan they had receyued the holy ghoſte) hiſ holy Aſtols: dyd folowe and kepe in moſte perfecte and preciſe maner . And by theyz example and iſtructiōn: ſo dyd the prelates / and the ſpirituall parte of the churche: many many yetes . But whan afterwarde / the people byganne to fall vnto the maners agayne / and cuſtomes of geſtilite / and ſo theſe thynges bygāne moche to decay: many holy and deuoute perſones: moued of grace: fled / and dyd forſake the worlde / with the vices / deſrites / and pleaſures therof / and went into wyldernes / where without any bonde / profeſſion / or pmiſe they retourned vnto the reule / and example of þ old churche of Chriſte . And of theyz one deuout mynde and fre wyll: they continued and perfourmed / in þeſe maner: the ſaid fourme of lyuyng / in them ſelue and by them ſelue alone . By whose example: many perſones than toke the ſame waye . And came vnto the elders: and of theyz owne mynde and fre wyll: toke iſtructiōn / and were diſciplis & moſte lowly obedient vnto them / as we rede of ſaint Paule / ſaint Anthon / and diuerſe other . And ſo dyd they (after the maner of the Aſtols and of the fyſt churche of Chriſt

In vitas
pa. et i col
lacionib.

of this thyde membre. fo. CC. iii.
Christe)make: nat only theyz goodz: but also theyz
laboures comune. And pure chastite: had they in re
uetence/and euer with dede in extreme maner: as
worpded and fled the familiarite and presence: of the
~~contrarie~~ secte. J. sex
pet holy fathers/ perceyving that
these holy vertues bygane againe to decay: purded
and made rules/status/ordinances / for the more
sure continuance of the same. As saynt Basile/oute
holy patron saynt Augustyne; saint Benedicte/and
saynt franciske. Whiche rules ben nowe (by þauc,
tozite of holy churche) incorporate in the lawe. So
that who so euer do wylfully professe any of them:
muste nede (vnder payne of deedly synne) kepe the
same/as vnto the essentiales of the same rules/whi
che ben: obedience/wylfull pouerte/and chastite.
And so nowe those. iii. sayd vertues/whiche byforze
were vnto all persones: couisayles of liberte: ben vnto
to them that done wylfully professe them: comandes
mentes and bondes of necessite. The vertue þer
fore of obedience is syghte in ordre: bycause it was
syghte shewed out in example by our sauiour Jesu:
that from the age of. xii. yetes dyd worke / and per
foume obedience vnto his carnall parentes: vnto
the age of. xxx. yetes/never in any age disobedient.
And althoughe he were euer of moste pure chastite
pet was his pouerte set foþthe in example / and shew
wed byforze chastite. And also bycause that the my
ordre/ & misrule of worldly goodes: haue ben alway
occasio of þ misorder of the body/ and breakynge of
chastite. For very fewe persones of abouðant ry
ches haue kept þcyselþ þ putte of meritorious chas
tite. I sape meritorious: bycause every chastite is
nat meritorious. So doþe our sauiour declare by
The pype,

18. q. 2. pni
ciosam.

Matth.
19. B.

The thyde parr. The thyde membre.

his owne mouth sayng. Some persones ben chaste
of bythe / & naturall disposition. Some other ben
cōstreynd by violence to be chaste / as those that ben
deprived of they natural mēbres / called eunuches /
or those þ ben restreynd by force / and kept fro they
owne liberte & wyll. And bothe these chastites:ben
cōmune ly without merite. The thyde maner of
chastite:is of suchē psones / as soz the kyngdome of
heuen / þ is to say: soz the religion of Christe: done
wykfullly by howe and p̄omysse / deþtue them selfe/
of al actes of generacion. And done kepe chaste in
due maner accordyng vnto they state / condicōn &
callynge. And this chaste bycause of the wordes of
Christe / þ done folowe:is called a counsayle of cha-
stite / and nat a cōmandement or boūde thervnto.

Soz he sayd forthwith. Qui potest capere:capiat.
Let euery psone (sayth he) þ bath natural strengthe
& grace / & may kepe this chaste / and can also vns-
derstante what I meane / & howe I speke: let that p-
sone I say: take this chaste vpon hym & kepe it / so
that no persone is boūde thervnto but suchē as may
& wyll take it vpon them. Natwritstandyng: whet-
our saviour in the gospell of Luke: do the gyue cer-
teyne monitions vnto his owne disciples: bysyde &
aboue that were gyuen or spoken vnto the cōmune
people: he sayd. Sint lumbi vestri precincti.&c. Let
your bodies (sayth he) and your wylles: be restrey-
ned from all carnal concupiscence of unclenes / whi
che sayng: semeth to be a cōmandement vnto them
that chan were nomred soz his disciples / and dyd
wykfullly take vpon them to folowe hym. Wherby
doth also seme: that all the clergie and all religious
psones: shulde of cōueniency: be boūde to kepe cha-
stite

Matth.
19. B.

Lu. 12. D.

Ibidē. E.

[The syxt Chapitre.]

fo. CC.b.

Site/in more precise maner: thā the lay people. For they also and all christianes ben bounde to kepe chastite/after a due and lawfull maner/and fferre other wpre than the infideles done,

[Of the distinction or determinacion of this
woerde chastite/and syxt in generall.]

The syxt Chapitre.

WE shal nowe therfore intretyng of this noble vertue chastite: Shewe syxt of the terme / what this woerde chastite dothe meane or signifie. For that name chaste: may be taken generally / & in a large maner. And so doth it by token: discretion/moderation / or a due meane in all thynges to be done has chaste in eatyng/drynkyng/sleepyng/and generally in all maner of vertues/comune both vnto the soule and body. But as the terme chastite doth betoken: of the selfe ppre significaciō: so doth it apperteine vnto the body / & vnto the clēnes & due order therof. For chastite hath pprely þ name: of chastelynge/or correction/because þ chastite: doth chaste & correct the body/as þ tod (in maner)doth þ chylde. Chastite thā thus taken: may be called a restraynt of the natural & bodily accē of generation. ¶ (as saynt Augustyne sayth) Chastite is a vertue, þ doth restrayne & subdue þ allayles & hasty motionis of the sytyleas luste of þ body: vnder þ yoke & rule of reason. ¶ (as the same saynt Augustyne sayth agayne) Chastite may be called a cleane & honest state or bphauour of al þ hole bodyþp þ restreynge & rebaryng of þ furies & wylde hauis pwoctis of vice. But because this maner of chastite: doth excede to al degrees of christianes/as the pype, M.M.III. wel wedded.

Diffinicio
castitatis.

De diffi.
& felicitate

Ibidem;

The thyde partes. The thyde membre.
as singule medowes and virgins. And we done
here to seach onely of the chastite that dothe apper-
teyn unto religious psones: we shall therfore leue
that comune chastite and speake of this chastite af-
ter our enteprise.

¶ Of chaste as it doth apperteine unto religius
persones. The seconde Chapitres

Diffinicio
castitatis
religioso-
rum id est
monastice

. 1111960 3 217 3 1 D
Chastite than (after this purpose) maye be
called a vertue / that by the prouince of so-
lempne bowe: doth restrayne and brenly p-
hibite / and forbede in all maner of wise: þ
natural acte of generacion for euer / in all psones: þ
done pfecte the bowe of chastite solemnly. For with
this chastite so bowed: may no mortall persone dis-
pente / no (I say) nat the pope hym selfe / ne the hole
churche (the pson remaynyng religius) howe be
it that the pope & the uniuersalit churche: maye for a
cause reasonable (after some doctores) desprence
a religius pson: for his religion / to make of a re-
ligius pson: a pson seculer / as he was before.
But that is nat so / shulde nat be moche vsed. And
therfore (as I sayd) this chastite is vndispensable.
For this maner of chastite / as well as is obedience /
& wþfull pouerte: is vnto every religius pson: es-
sentiall. That is to say: whiche chyng no p-
son may be a pson religius. No more thā a man
without a reasonable soule: maye be a man. When
I speake here of a pson / her persones religius / I
meane suche psones as been pfected by solempne bowe
whiche þ comune canonicall ben called robes. ¶ Is

¶ Of the prayse and perfecte of chastite. ¶ 1111960 3 217 3 1 D
as seint iude the thoughe the Chapitres. ¶ 1111960 3 217 3 1 D
¶ 1111960 3 217 3 1 D This

I profete

This maner of chasite without any hower
 but purely kepte and pfouined in effectes
 as it was many yeres (as we shewed by
 soze) is a noble vertue/moche pleasant vn
 to our lord/and of great pfectes & hyghe merite to
 the selfe psones. For it doth make man: familiar w
 god as Angeli ben if they haue also other vertues
 accordyng. For the chasit pson: dothe no thyngge or
 busyness (in maner) diffe from Angel in y vertuel
 altho ghe Angell moche doth excede in felicite. And
 chasite also doth vanquishe/ and put the dyuel vn
 to flyght: more strogly & myghtely: than other ver
 tues. And chasite: doth very sedely ppare and ope
 the pwaye to manes soule: unto all other vertues.
 And where man by syone: is thrale & bonde vnto se
 sualite: this vertue of chasite doth helpe hym well
 unto freedome & liberte: And it also doth gatyshe/
 apparel & make goodly the soule whisforth/ & make
 it lyke unto the kyng: doghter of blesse: meruelous
 fresshely & pleasantly: & therfore saynt Augustyne/
 doth call chasite: the pulchritude / faynes & beaute
 of the soule. Yet natwic standpuge: this chasite that
 we done descreibe & increate entreprised/taken / & p
 imysed by folēpne hewe: is moche aboue & of moxe
 hyghe merite/ & ge warde: bycause of the hewe: tha
 is any other chasite. And therfore y ghostly enem
 is moxe busyn labourious to assayle/trouble/ & des
 troy this chasite: tha any other. Saynt Augustine
 sayth / yemonge all the batayles & teracions of chas
 tines the batayle of chasite: is (for a certeynte)
 moxe sharpe & oþdons: than any other batayle.
 Bycause y in y batayle: is contually feghtyng/ &
 betwysselfe & pictorie. for selfe doth synuler beins
 and

l'graft
Contra
faustum.

Supra
Match,

amonge

Versus.

Vitas pa.

The thyde parte. The thyde membre,
and pure chastite: dwel and peaceably agree to gether
in one psone. And therfore is chastite called a bryde/
rate & seldē sene vpon erth/moche like unto a black
Swanne. Rara auis in terris: nigroq; simillima cygno.
yet is the batayle of religious persones: more hard
and daungerous: than any other. And therfore of
more noble victorie and moste hyghe rewarde. By
reasō wherof: þ religious psones ben more strengly
bounde to gþue hede/and to haue themselfe w more
diligency/in a wayte for the custody and kepyng of
chastite/and to be more carefull and dñeblull of the
losyngē and breakeyng therof:than any other perso
nes. for as chastite duely kepte: is of hyghe merite
and glorious rewarde: So broke: is it of most hor
rible and depe dampnacion.

¶ Of the custody of chastite/ and that chastite is in
the preceptes of the rule. The fourthe,
Chapitte.



Wt diligence and pore mynde / Shalbe
therfore to increate of those thynges þ
may seme conuenient & moche þfitable
vnto þ custody and sauergarde of this
noble vertue/ in the specially / that (by
solempne boþe of profession) haue bounde the selfe
therunto. And bycause we done wþt specially vnto
the disciples that haue þfessed the rule of oure helpe
patron synt Augustyne: we shall folowr the ordre
of the same. Natwithstanding: that same persones
haue sayd vnto me in quicke boþce / þ I could nat
synde in the sayd rule of synt Augustyne/ that he
doþe gþue any commaundement of chastite/ as he
doþe

The fourth Chapitze. for C.C. bii.
dothe of obediēce and pouertry. Wher unto myne
answece was: that by þ reason our lord god gaue
no comāudement agayne oppression/extorcion / and
þypþie. For the vety selfe comāundement is onely
agayne theste. But ther unto: I was shoxly answe
ced/that our lord dyd þyphite and forbede þ more:
in that he dyd forbede þ leſſe. So than dyd I bring
the persone unto the trouthe of saynt Augustynes
rule. Where is expresse comāundement agayne the
impuse of the lyght or lyght cast therof. And the
payne or punishment for the same appoynted.
Wherby doth folowe/and that by the wordes of the
same rule: his comāudement and prohibicion to be
nat onely agayne the lyght: but also of all other be
hauours contrarious unto the vertue of chastite.
So that unto the sure custody and garde of merito
rious chastite: many other vertues ben required / &
many vices and occasions: to be fled/erchued and a
uoyded. And therfore saynt Augustyne: byfoze he
byganne to intreate of chastite: dyd bynde his dis
ciples/unto the loue of god and of the neghbourt/as
preceptes of very necessite unto saluacion. And tha
herto unte/ of one herte / one minde / one loue / and so
herto quietude / and restfulnes among themselfe.
And tha forthw: unto wylful pouertry. And althogh
he semeth to make none exp̄le mencion of obediēce
unto the. vii. chapitte: yet is obediēce every where
vnder stande as gouernour/maystres/lady / & soues
reyne/of all the hole rule / & every poynt therof. For
every thyng is remitted unto þ wyl/discrecio / & ap
poyntement of þ souereyne. And all this dyd saynt
Augustyne set forth byfoze / because þ wout these:
chastite nothyng or lytell doth auayle.

¶

The thyde parte. The thyde membre,
¶ Of the fyſt keper and the ſeconde; that is prayer
and abſtinence. The v. Chapitre.

The ſecōde
keper.

Vitas pa.
ca, de disc.

Cassianus
in ſecūda
collaci.
abbatis
Theo.
Ca. 3.

He fyſte keper than / of chalſite : doth he
alligne to be prayer. The diuine ſeruice
of al religiouſ plores. Wherby gracie is
obtayned & gotten / wout whiche: no pſon
can be chalſte / & all theſe vertues ben conteyned in the
fyſte / & ſeconde chapitre of laynt Auguſtynes rule
And in the begynnynge of the thyde chapitre / doth
he (for the ſeconde gatde of chalſite) ordre al his diſ-
ciples unto due temperaunce or abſtinence. ¶ Wyll
(ſayth he) that you rebate & kepe lowe your bodies/
by the abſtinence of meat & drynke / as moche as þ
ſtrength of nature may beare. Herein doth naſſaiſ
Auguſtyn appoynt any certein dapes of abſtinēce
ne yet forbede any kynde of meates or drynkis / but
þ he wyll a due quantite be vſed after diſtencion / &
þ to be taken in due tyme & place. And ſo meanethe
laynt Auguſtyn / þ the diſciples of thiſ rule: Shulde
kepe due temperaunce / euery day & euery tyme. For
he kne we wel þ one tyme to fede at pleaſure / & an o-
ther tyme to fast: Shulde rather inflame: than rebate
or conſecte þ body. And therfore wolde he: theyz fast
Shulde be continuall / with as moche lacke and ſcar-
cetey: as nature myght beare. So that the body be
ſomewhaſt puniſhed in euery mele / and neuer to be
fulliſhate and contented / after ſenſuall deſpre of
appetite. For the olde fathers wolde ſay it were nat
poſſible for any perſone to kepe the very purite and
clenes of chalſite / þ wolde fede & content the appetitie
of the body w onely bread & water / moche moze thā

if it be fed with delicates. Wherfore saynt Augustyne comauanded the discipiles of this reule: to take refraction at due tyme. So that bysyde meletyme: they shulde take no maner offode for any cause: excepce infirmitie / or very and vnfeyned necessite / whiche hathe no lawe. For those persones that done nat kepe certeyne houres in fedyng: done selden / or never: kepe due temperaunce without superfluite: but as brypte bestes: done rather fede / and pompe: than rebate or correcte the body. And yet may those persones that done kepe theyr due tymes: moche offend in quantite. For þ superfluite or surfeit of one mele may distempre / and vndispose the body many daies after. And where saynt Augustyne sayth. Quando sederitis ad mensam. &c. When ye do sit at the table. Ac. There doth he comauande all the discipiles of his reule: to take theyr meles in one due place. And that for two causes: one: that i þ fedyng of theyr bodies: they shulde also / by the same lesson of the woerde of god: be all in lyke maner / fed i soule. An other cause is: to auoyde the company and familiaritie of seculer persones / wherby they ben oftymes prouoked to excede due temperaunce / bysyde other occasioñs / wherof we shall speke hereafter. And in this poynt of the rule: done the suffreynes / and officers: most offende / which done many tymes: more delite / and take pleasure to sit at mele tymes i theyr parlouris / chābzis / or priuate lodgynges / with seculers / or with theyr familiaries: than amonge the couent in the fraptout whiche natwithstandyng: is theyr moste due / and moste conuenient place of fedyng / where they shuld haue the conforte and perfecte of that holy lesson: þ moche also / bothe edifie / and be edified. And con-

17 proferte

The thyde parte. The thyde membre.
contrary where they ben:they done of hymme here ma-
ny voyde and vayne wordes/and both gyue & take
occasion. Here me semeth I do here theyre excuse .
The busynes of the monasterie / syz(saye they)is in
cause/we can nat kepe the houres and tyme of the co-
uent/and do all out duete for necessarie ordinaunce
of the monasterie . yet say I they can nat fynde/ne
yet make reason/that they may (exepte in tourneyng
beyng lawfully forth) company with any lay perso-
nes. For saynt Augustyne sayth in this rule / that þ
disciples therof:ben nat prohibite / ne letted oþ for
bodē/co loke vpon the contrarie sexe whan they(oþ
any cause reasonable)done go forth / as though by-
dying within the monasterie / so co loke were unlaw-
full. For if were voyde and playne folþ:to gyue the
licence co loke vpon that thyng without the mona-
sterie:that they myght at liberte : se/ and loke vpon
within. And holy saynt Benedicte wolde nat suffre
his owne natural spyster(and she nat withstandyng
a holy religiouse woman)co come whin þ monasterie
but cuer whan she came:he went forth vnto her . I
thinke therfore/it were moze cōuenient for any such
officers/whā they myght nat kepe the due houres &
tyme:than to sit in silence at a later mele / in þ same
place where the couent was/oþ (at the leest) in some
parlour oþ place/appoynted for such chaunces / &
neuer in any wyse to be serued/ne yet to haue the co-
pany of any lay persones. For els can they nat preci-
sly kepe the mynde of the rule/whiche i this thyde
chapitre:doth ordre the disciples therof vnto absti-
nence/as a necessary keper and sure garde of chasti-
te. For who so doth excede due temperaunce: shal ne-
uer precisely kepe due chastite. So thā after saynt
Augusyne

The.v. Chapitre. fo. CC. viii.

Augustyne) abstinence is necessarie unto the religi-
ous persones that hath vowed chastite. But bpcuse
there ben diuerse degrees of abstinence: ye wolde p
aduercute / I shulde here appoynt you some fourme
and maner of abstinenēce. Wherunto I must answere
that we do nat here intreate of abstinence i especiall
but generally as it doth apperteyne vnto the custo-
dy of chastite. And also: it is very harde to put any
certeyne fourme therin/because of the diuerse dispo-
sitions of persones. fo; vnto some persones: a lytel
quātite is ouermoch. And vnto some other: a large
quantite is to lytell. To moderate therfore / and to
kepe therin due measure: is lerned by experiance &
discretion. fo; the very hyghe poynt of abstinence;
and of all vertues doth stande euer in a due meane.
That is (after the lernynge of saynt Augustyne in
this place) to take fode euer with the molte scattice.
But yet so: þ nature therby do nat suffre any hurt
or notable decaye. But to be setued with aboun-
daunce of diuerse and delicate meates and drynkes:
And thereto kepe constauntly that due measure with
out excesse: I thynke verely is an hygh poynt of p-
fectiō / & (in maner) of the merite of virginitē / or cas-
ther of martyrdome. But if we do nat accepne vnto
this hyghe poynt: yet may we w̄ diligencē & grace:
come vnto that dege of abstinence: wherunto al re-
ligious persones ben boūde after my conſciēce/that
is to say: So to kepe abstinence: þ (except a very &
unferned nede) they neuēt take fode out of due tyme
ne out of due place. And that they neuēt suffer to
ne ouercharge the body: that they be therby vnable
to do & to ptourme the duere of religion.

¶ Of the shyrdē keper of chastite laboure.

The.vi. Chapitre.

The thyrdde parte.

The thyrdde membre.

*Lappoynt
puerite.*

Awe than let vs go forthe. Act vnto abstinence: saynt Augustyne in the same chritte: dothe (for an other) custos / keper / garder of chastite Oppoynt / and set forth: labour / in auoydynge of ydlenes / the great enemye of chastite / whiche ydlenes: saynt Augustyne dothe there call an abhominacion / and the moste hatefull pouerte / and misorder of any monasterie. Wheres as he saythe) nat onely the persones of poore and lowe byrthe: but also the persones that were of great ryches / honoure and noble byrthe: Shulde (accoyding vnto theyr strength and power) be laborious that is to say / continually occupied in laboures. For after all doctouris / no pestilence is more pernicious vnto chastite: than ydlenes. For it doth nat onely redre the chaste persone / apte / and redy to take lyghtly offred occasiōs of corruption: but also doth furtiously assayle / moue / and sterte the minde: to seke and giue occasions vnto þ same corruption. Wher conterarie / laboure / and continual occupation: doth gyue no place ne tyme vnto temptation / but rather doth putifie the mynde / and so dothe kepe bothe the soule and the body: in good astate and condicion. Wherfore euery religious persone (after my poore mynde) shulde other by the comandement of the souereyn / oþers of selte election: be appoynted vnto some certeine occupacion / for euery day / & for euery houre of the daye / continually to be exercised without interrupcion / excepte chauice reasonable: Shulde let. As the religious men / to gyue / and applie them selfe: vnto the study of holy scripture / oþ approued auctoress / if they be leterned thervnto / oþ yet if they haue youth / and capacite to letne / and if nat: thā to be

be occupied in prayer and contemplacion/all þ for
none. And in the afternone to be exercised i some bo
dely labour; oþ els i wþptyng oþ rehersyng of some
matters red/ oþ learned byforþe. And all this I meane
for the boyde houres/bysyde diuine seruice/ and all
dueties of religion. foþ I wþl nat graunt that any
religious persone: may be absent from any parte of
comune duety(excepte onely obediēce / and cause of
verþ and vnfeigned nede) foþ(as scripture saythe)
better is obediēce: than oblation/oþ sacrifice. And
an approued doctour saythe. What so euer ye do
(your duete of bonde: vndone oþ leste) is nothynge
vnto our lord god/thankful/ne acceptable. I haue
the same mynde of al religious wome/as theyz let-
nyng doth entend. So that euer theyz occupaci-
ons be amonge them selfe / and nat in any wþse:in
the presence of company of men / excepte it were for
the letnyng of such thynges as the religious wo-
men coulde nat well teache them selfe;as is comuni-
ly/to synger/redē/and vnderstande/and yet nat ther-
foþe:without the present company of some syster oþ
sisters. And that all theyz laboures : be(accordyng
vnto the rule) vnto the auantage of the comunaltes
and nat foþ theyz owne pleasure/ne singuler pfecte.
In any wþse/se well/that by some good occupaciō:
they exile and auoyde ydlenes / the nurse of all syn-
nes/specially vnclemnes. foþ as scripture saythe.
Multam maliciam docuit ociositas. Ydlenes is tea-
cher of moche malice and many mischeues; And yet
sayth the englyssh prouerbe/better it is to be ydle:
than yuell occupied. I das than: whþ shulde any re-
ligious persone:of puelles:choose the worst. That
is to say: Whþ shulde the religious psone: in auoy-

1. Reg. 15.

/ 01.

Eccle. 33.

The pype,

A. A. i. dyng

The thyrde parte.

The thyrde membre.

I say unto

Videatis
Bernardū
silvestrē q
asert̄ est
opibus dis
ui Bernar.

dynge of ydlenes: folowe gettite: that is / for they
passtymes: applie them selfe vnto beyne seueral
unlawfull games: as decyng / carding / boulpng / ta
bles / and teneysse / with suche other: Whiche games
done rather appettein vnto gentiles thā vno chri
stianes / no thyng stamynge with good religion. I
can nat se in conscience it myght be lawfull for reli
gious persones / to here minstreles / play / and syng
nor yet to loke vpō these intercludes & playes / whet
in ben many thynges ful deuout / and that myght e
diffe. But bycause there ben many other thinges of
mere vanites mixed with the other: I thynke they
do more harme than good / and no thyng done by
cōme religiō. For without sayle they ben spectacles
of mere vanites. Whiche the worlde callethe pasty
tymes / and I call them waste tymes / specially in re
ligion. for ther shulde be no pastymes / excepte o
nely bodily laboutes / walkyng in prayere / medita
cion or honest / sober / and godly cōmunicacion. And
al thynges to be done reasonably / w̄ religious man
ner and bphauitor / auoydynge euery where: al oc
casions of yuell.

¶ Of the thyrde keper of chastite habite. The. viii.

Chapitre.



He thyrde custos or keper of this holy
chastite: is set forth by saynt Augusti
ne in the rule. Religious habite & sad
array. Wherof we haue spokē vpon þ
fourthe Chapitre of the said rule and
yet moze largely / in the fyrest parte of this worke / &
in your locall cōstitucions. This in trouth: ye may
surely beleue / if the maner and bphauitor of habite
or

or aray: shulde nothyng conduce or helpe unto per
fection: holy fathers wolde never haue vsed them
selfe ne yet appoynted / and ordened / for religiouse
persones: any other habite or aray: than were com
mune vnto al christianes. But bycause they knewe
by grace / that the outward habite or aray / and the
maner of the wering therof: doth perteinly shewe out
ward: the inward affecte / and appetyte of þ herte
and mynde / therfore the holy fathers wolde apoynt
suche habite / as shulde shewe forth vnto the edifica
cion of al christianes: what affection and deuocion
of herte / they shuld haue: that done take vpon them
the perfection of religion. And that (as saynt Au
gustyne saythe in the rule) in theyz araye and in all
þyhauiour. they shulde nat offendre the syght of any
person: but do rather that shulde bycome theyz sac
tice and holynes. For the occasion of misordred ar
ay or habite / both gyuen and taken: hathe bene the
cypne and destruction of many godesnes / as we fynde
in scripture. In Genesis is wryten. Videntes ulti
dei filias hominum. &c. That is: The people of god
that than had feyth and byleue in hym / by occasion
of the araye / and misþyhauiour of the infideles: spe
cially the women / dyd fall fyoste in affection of the
and after with them: into ydolatry / and vnto myl
chefe. Se nowe / howe by the syght and lokynge vp
on theyz araye: goddes people dyd take that occasi
on. For those infideles / were of the strocke of Cayn /
and had with hym (longe byfore those dapes) forsa
ken god and his lawes / and therfore they dyd with
out drede / set forth them selfe: in habite / araye / and
al mylordonþyhauiour / vnto carnalite & beslimes
In þ same boke of scripture, Dina þ daughter of Is
aac / The pype.

Ca. 4.

Genes. 6.

Gene. 34.

¶ 2. II. cob: bp

19e
Judith.
10. A.

Hester. s.
& 14. & 15.

abrege

The thyde parte. The thyde membre.
by occasion of a tay: was taupshed / loste her virginitie / and was cause of moche blodshede / and vengeaunce. And Judas her brother / one of the. xiij. sonnes of Jacob: by occasio of a tay: had carnall knowlege of his owne daughter in lawe / contrarie unto the lawe and custome that tymme vsed. And the holy wi-
dowe Judithe / whan se wolde desceyue the tyranne Oliverne: dyd put awaie her religiouse a tay / and clothed and garnished her selfe in the a tay / after þ maner of gentilite. And so dyd quene Hester for the
pleasure of her kynge / but whan se was at her owne
liberte / out of his presence: she ware the a tay of penaunce / mekenes / and perfection. And in this tymme
many women done excuse the wantones of theyz a-
tay: by the imperie and wyll of theyz housbondes /
and some in very dede ben compelled: other plones
done allege the comune custome / and maner of the
place or tymme. But religiouse persones haue none
suche excuse. For they shulde folowe the rules and
ordinaunces of the olde fadeth / that consideringe
these sayd / and many other occasions of imperfecti-
ons / in the maner and wetyng of a taye: dyd deuise
and ordayne the habite of religiouse persones: to be
obiecte / vile / and out of al seculer fashon. And ther
hnt o course / rughe / and harde / nothyng to cheyse
the body / but rather to couer the vncleane carcass /
to punishe and kepe lowe the fals fleshe. Alas tha
why shulde any religiouse plones / þ haue entrept,
sed and vndertake wylful pouette by solempne bo-
we: and (for the same) haue clene forsaken the world
And never (excepte nede) shulde appere in the syght
and presēce of any seculer persones: haue any delec-
tacion or pleasure in a tay. Sainct Augustine / was
ashamed

The. blit. Chapitre. fo. CC. vi.

ashamed or abashed of a precious garment. And whan any suche garmentes were offred / or gyuen unto hym : he wolde nat weare them but rather sell them / and make the money comune. But the world (as they saye in the englyssh the proverbe) is tourned vp so downe / that is to meane: unto a cottarie fourme or maner. For nowe / fewe persones seculer: haue more fyne or precious arraye : than haue some religious persones. And yet (that is more abominable) more seculer : than gentyles or turkes. And therfore / they chasite is kepte therafter / oure lorde amende it. Saint Augustyne in the rule doth comande the disciples thecof: sayng: Let neuer your habite nor arraye be notable / ne euer haue you pleasure / in clothynge or apparell : but in good religioun maners and byhaviour.

Ca. 4.

¶ Of the fourthe keper of chasite. The. blit.
Chapitre.



¶ Ad forth with after the precept: he doth adioyne an other keper and preseruer of chasite. That is to say / gesture and oure warde byhaviour of the body. Wherof also we haue wryten unto you at large: in the syrste boke of these thre bowes. Saynt Ambrase sayth / that the gesture and byhaviour of the body: is as a bope or speche / that doth shewe / and telforthe: the inwarde affectes / and appetites of the herte and mynde. And herce in the rule / saynt Augustyne wyl: they gyue good heede / and diligence unto religious gestures / and byhaviours / saying unto the disciples of the same. Whan ye go forth / go to gyther. And whan ye come / whether ye went: bydes

Gestur.

The Pype.

Ca. 4.

¶ ff. III. 10

The thyde parte. The thyde membre,
to gethet/and in your pase goynge / and in your ha-
bite wetyng/ and in your standyng/or restyng.
And in all your mouynges/ Aetynges / gestures/ &
byhauitours/ luke you shewe euer/ p exāple of good
and godly conuersacion. So that you nothyng do:
that shulde flaundet / gyue occasion / or offendethe
syghte of any persone / all hnto edificacion/ and as
shulde bycome/or byseme your sanctite / holynes/ &
perfection. In these wordes and sentēces / ben ma-
ny thynge notable. Syste where he sayth go to ge-
ther: is noted that a persone religious: shuld never
be alone/that is to say: without some persone or p-
sones of his owne couent or religion/as after shall
be shewed. The secōde notable: is the pase i goyng
that is nat one byfore a nother/ but bothe together.
The thyde notable/ the fourme and fashon of yha-
bite/ both in lyke shapen/ of lyke length and b̄zedel/
or wydnes/ of one coloure/ nat one violet / an other
blacke/ of one p̄ice & valure/ nat one fyne / an other
course/ ne yet onespynshed/ and an other playne.
And in the wertyng therof also all in lyke. Nat one
tucked or gyrd/ an other louce/ and so forth. In like
maner/ in stacions/ inclinacions/ and in all other bo-
dely gestures and byhauitours/ auoydynge every
where: all occasions of wāton & worldly lyghtnes.

I pynched
COf the v. keper of chastite: the garde of the syght
The ix. Chapitre.

He. v. custos/ or keper of Chastite: is the
garde and kepyng of the syghte. Whiche
saynt Augustyne doth appoyn特 in p same
Chapitre of the rule immediatly after the
sayd gesture. And forth with after p garde of syghte
dothe

both folowe / the garde / and warnes of the corrupte
affection / and carnall desyre of the mynde. For (as
he there sayth) frayle concupisance: working in þ
affecte / & in the inwardre desyre of mynde: doth lede
and in maner doth cauythe violently the syght of þ
eye: vnto the beholdinge of those psones that byfore
were had in affecte / appetite / and desyre. Although
peraduenture that affecte or desyre: were fyrt inge
vred by the syght. Whiche two: that is to say / syght
and affecte / ioyned to gether: done (with a lytell cu
stome) kyndle a furious flame of wylde fyre in the
herde / nat easly or lyght to be quenched. And therfore
(sayth he there) That persone that hath a lyght eye
or syght: can never saye forrought: he hath a chaste
mynde or a chaste herde. For a lyght eye or syght: is
an evident sygne / and token of a lyght mynde. It
is (sayth saynt Augustine in this same place) a mes
senger of the lyght / and vncleane herde. The lyght e
ye / or syght: is lyke an alestake / or the tauerne ga
relonde / that dothe shewe outwardre: what is to sell
within. And the persone also of light loke: is assum
led vnto a Basiliske / that is / a poysoned serpent: þ
dothe sle and destroye: onely by syght or lokynge.
And yet the light loke is worse than þ Basiliske / by
cause the selfe persones ben many tymes slayne by
theyr owne selfe syght. As dothe appere in Dauid
Salamon / Sampson / and many other. The
olde fathers therfore: dyd euer sle / and auoyde the
syght of þ cōtrarie sere. So þ nother they wold se /
nor be sene. We rede þ whā a woman by importune
instance / & clamour: wolde nedely se her owne sone /
þ was a religious man / he moche loth thervnto: but
by þ comāudement of his souereyne / & for obedience:
went forth

Vitas pa.

Vitas pa.

The thyde parte. The thyde membre,
vnto his mother / with his eyes cloesd / wypynge.
And so suffred his mother to loke vpon hym / but in
no wise wolde he loke vpon her. In vitas Patrum
also: In other holy father whan he was instaunly
desyzed to be sene and locked vpon of a great hono-
rable and vertuous woman / that by sequent deuo-
cio / and desyre to se that good father: had laboured
out of ferre countres / he wolde nat yet graunt her
peticion. But by prayet vnto our lord: he obteyned
grace / to appere vnto her slepyng by vision.
And vnto her great confort: he dyd moche better so
content / and satissie her mynde than otherwyse.
Hereby ye may take / that to fle / and auoyde syght /
and in no wyse to be sene / or loked vpon : is of more
perfection and merite: than to se / or be sene / whiche
chynge we haue of auctorite / by the reuelacio of our
lord vnto our holp mother saynt Brigitt / in oure
rule. Wherfore saynt Augustine in this place of the
rule: dothe speke shapely agayne the lyght cast of
the syght / appoyntyng great punishement for the
same.

¶ Of the vi. keper of chalke / the garde of the
tonge. The x. Chapitte. -



These abuses dothe he also touche in þ
same place / that (as semeth) were i his
mynde more shamefull / or more abho-
minable: than shulde bycome his per-
fection to speake of at large. As wheres
þe hayth. Tacente lingua. That is: The tonge be-
yng silence / nothyng spekyng / as though he to
speake wordes of lyghtnes: were ferre worse than
to loke. ¶ Els: as though he to speake: were nat so
lawfull

The x. Chapitre.

fo. CC. xiiii.

lawfull for religious persones / out of theyz monasterie: as it is to loken. for in speche or comunicacio is more iepacry than in lokynge. Byleue saynt Paule. Corruerpunt bonos mores: colloquia prava. 1. Cor. 15. E.
Unordinate & yuell speache or talke: doth corrupte and destoye good maners and vertues. And that is trouthe/beth in the hearers and speakers. for in hearyng the mynde is moued. And y speache: doth shewe forth the affection of the mynde. Ex abundancia cordis (sayth our lord) os loquitur. The mouthe doth specke of y abouidaunce / & affection of the herte. The fyre begynnyng of carnall affection: dothe comunely aryste/ spryng/ and take roote: of the lyght And afterwarde: is nutrysshed / & groweth by talke and comunicacion. And therfore althoughe saynt Augustyne gaue licence vnto his disciples (beyng forth of the monasterie) to loken: yet dyd he nat gyue them licence to speake/ nor yet to here comunicacion. Wherfore all religious persones/muste be very circumspecte / well aduisid and wate: nat onely what they done speake / but also what thyngye they done heare spoken/ for the lyght wordes of a persone: done gyue boldnes vnto the hearers. And whan the speakers done perceyue that theyz wordes ben peasably herde: they take boldnes therof forther to pcedre in theyz folys of vncleane desyre. Let therfore the good religious persone: sle and auoide al hayne talkyng specially: wordys of vncleenes. Sepi aures tuas spintis. Hedge and close thyne eares and hearyng: wthounes (sayth saynt Augustyne) That is to say, if thou heare a leerde wodde: gyue sharpe answere ther unto/ and let the speakers knowe wel/ thou arte nat content to heare any suche / and than dosse thou hedge

The pype,

OD. i. thyne

Matth.
12. C.

Augusti.

thynke

The thynde parte. The thynde membre.

thyngē eatēs with thornes. And euer thynke upon
the layd wordes of saynt Paule. vnel wordes: done
done hurte good maners.

C Of the. vii. keper of chaste gardē of touchyng.

The. xi. Chapitte.

BHe fyſt messenger of mischeſe (as I ſaid)
is the ſyght or loke. The ſeconde wanton
rude / bayne / or boyde / & ſpecially vncleue
wordes. The thynde worse than bothe the
other / is touchyng / brought i: comunly by the other
twayne. For touchyng bothe nat onely moue or
ſtere: but alſo doth inflame / and ſet on fyre the affec
tion. And ſo conſequently: doth many tymeſ bryng
the mynde / unto a ſoden furie or madnes. So that
nat onely good honestie / worlhypp / honoure / name
or fame: but alſo heuen and hell: is cleue forgoſten.
Whiche thynge hath ben proved / in ſuche perſoneſ
of grauite: as (of longe tyme) haue been knowen / of
hyghe and meruelous perſection / and of moſt cleue
& chaffe lyuyng. The ſcripture ſayth as is i the p
uerbe. Qui tangit picem, coinqui nabitur ab ea. Who
ſo wyl touche pytche: ſhalbe ſpotted therw / it byco
meth nat therfore þyſones religiouſ to uſe any tou
chyng / no; to ſolowe the maner of ſeculer pſones / þ
in theyz cōgresses / & cōmune metyngz / or departyng
done uſe to kyſſe / take hād / or ſuch other touchings
that good religiouſ pſones: ſhulde bitterly auoyde.
And w̄ a meke & lowe inclinacion ſalute the pſones
wſ fewe wordz / caſtyng downe the ſyght / & but very
ſelden / & ſhort tyme loking upon the pſones. And in
al the tyme of theyz cōmunicaciō: let euer theyz han
des be coueted and kepte cloſe wiſin the habite. Tou
chyng on all maner leyde on paſte and auoyded.

For

Eccl. 13. A.

For saynt Augustyne here in the rule sayth. Inta-
ctis ab immunda violacione corporibus. &c. That is
to say: that chastite may be chased away and dypue
frō the hertes: without any touchyng of the bodies
as though touchyng muste nedē dypue away chasti-
te. And therfore diuise holy fathers / as Gersō / In
tomyne, auctor speculi spiritualium. and many other
done prohibite and forbede religious psones / one to
touche an other / for any familiarite / or without
some necessite/ althoughe both were of one sexe.

And some of thē done say : That to touche wylfully
& by deliberaciō: any naked parte / as hāde / or at me-
þout any cause nedefull / & with affection or carnall
pleasure (althoughe no cosent / nor mynde / were bi-
to any vncleane acte of the body) yet bycause the psos-
nes so touchyng done wylfully put the selfe in ieo-
party: it shulde be deedly synne. For scripture sayth
Who so loueth or hath pleasure in peryll or ieopty:
Shall fall or peryshe therin. And the englysshē p̄ro-
uetbe is . Who so wyll none puell do: Shulde do no-
thyng þ longeth thereto . The holy fathers therfore
wyll nat allowe in any wyle : the comune excuse of
many psones / þ done say / they be nothyngē moued/
ne done þ ceiue any burte or ieoparty: by honest kyf
synge or touchyng after good maner. The said fa-
thers wyll nat allowe those termes as agreeable to
gether/honest / þ kyf syng/good maners: a touching
accepte onely in married makes, but i no wyle amōg
religious psones . They ben vterly deceyued þ so
done say. For the psones so touchyng / without any
consent of puell done nat (peraduenture) for that
tyme: perceyue any motion of ieoparty / or peryll of
synne: yet doth the þmage / the þynte / the fourme or

The pype,

DD. ii. maner

Eccle. 3. D.

Vitas pa.

The thyde parte. The thyde membre.

All maner maner of that kylyng or touchyng: byde
and remaine in the mynde and soule. And wyl an o-
ther tyme come vnto remembraunce uncalled/bnto
the great trouble and vexacion of the deuout soule.
We rede of a holy fater/whome a good deuout wo-
man nekely bysought to haue her in remembraunce
and he answered sayng. I bysche our lordre dame
(saythe he) that I never thynke vpon the whyle I
lyue/many persones haue ben soze wounded & hutt
that(for the tyme) felt no grefe therof. Yet sone after
the wounde hath smerted full soze / and full long so
continued bnteyled. The expert profe herof:is wry-
tyng for remembraunce by the olde fathers. And so in
lyke maner/of the syght and speache. Whiche thre
done(for the moste parte)folowe eche other.

¶ Of the viii. keper of chasite/that is/warcenes of
familiarite. The. xiij. Chapitre.



¶ And yet of them thre doth yssue & spring
an other enemy of chasite/more pilous
(excepte good awayte and resistance):
more leopardous/than all them thre.
That is to saye:familiarite/the continu-
ance of affection/and acquayntaunce/which sayd fa-
miliarite:is kepte forth and nurshed/nat onely by
the sayd thre vices:Wanton loke/light wordes/and
carnall touchyng: but also dothe growe & increase
And that in the absence of the persones: by wrytyn-
ges/messages/gystes and tokens. Saynt Augu-
stine therfore/here in the rule doth forbide that any
of the discipiles of the same:shulde other sende forth
or yet receyue/priuely without knowlege of the so-
metyme

ueraine: app maner of thyng/lytel o; moche/sayng.

Ca. 4.

But if any psones (sayth he) be so fette ouersene / & so fette do passe into so greate yuell & notable offence
 þ they priuely receyue o; sende any lettres / o; any
 other gyftes o; tokens. &c. Note wel/that he calleth
 such receypte:a greate notable yuel and offence. Soz
 he wolde the souereyne: shulde be of counsayle/and
 shulde consider: the reason and grounde / the cause
 o; occasion:of such sendyng o; receyupng. For ma-
 ny psones haue a disposition and appetite to haue
 acquayntaunce/and to seke/ and make meanes ther-
 vnto / to continue the same. Whiche acquayntaunce
 so gottē:many religioug psones done cal theyz frē-
 des. Whete in very dede:they ben rather theyz folse/
 and yet they:moste foo vnto them. For among reli-
 gioug persones: woxloly stendes / good acquayn-
 taunce/and good religioun: done selden well accordē
 o; agre to gether. For surely it is moche contrarious
 vnto the religioun of olde fathets. For they wylfully
 fled and lost acquayntaunce of all persones / of theyz
 owne parties kynne/nat onely gottē:but boþne, stē-
 des. And also/suche sendyng/ wþtlynges & recepte:
 shulde well be consydred:lest that some tynes (vn-
 der the colout and contenaunce of spirituall edifica-
 tion) a token go forþ/o; a comemoraciōn:of carnal
 affection. Saynt Augustyne wolde therfore: the so-
 uereynes shulde be iuges of all the actes and dedes
 of theyz subiectes. For they muste make answere to
 our lordē for them. Let than þ souereynes take hede
 of all occasions in the subiectes/ that may engendre
 affection/although it were vnto suchē persones/as
 ben named of great holynes and synguler pfectiōn
 For of those maner of persones: many haue boþe

The Pype.

DD.iii. Decepued

The thyde parte. The thyde membre.
Deceyued/and ben deceyued. Let(I say)the soueraines/therfore seclude all occasions/but specially the
moste chese occasion/oz cause of affection/that is fa
miliarite.

¶ Of the ix. keper of chastite/whiche is: the auoy
daunce of sole presence. The.xiii. Chapitre.

DG A auoydypng wherof: þ holy fathers: dyd
bitterly forbede sole presence/that is to say
that no religiouse psone shulde ruer be a
lone with any persone of the contrarie sexe
þ kynde. For that sole presence: dyd they accounte
as one of the moste perilous pestilences/ and moste
deadly enemy of chastite. And saynt Augustyne al
so here in this rule: doth forbede sole presence/ where
he sayth. In þ sayd fourthe Chapt. Wha pe go forth
go to gether/byde to gether. &c. And in the. vi. Cha
pitre. Whan they go forth(sayth he) they shal go no
lesse in company/than tweyne in nombre/oz thre
sones. No; pet(sayth he) shall that psone/that hath
nedfull cause to go forth: haue choyse of a felowe/oz
go with whome he wolde:but with suche as the so
uereyne wyll comande oz appoynt/it muste nede
than/be more agayne the rule/to be alone with any
seculer within the monasterie/specially with the co
trarie sexe/as man and woma to gether alone/ whi
che shulde neuert be suffered in any good religiouse
monasterie/for any maner cause/no(I saye)nat for
confession/no; in confession. For religiouse women
shulde make theyz confession at gratz/ oz els in some
open place/where they may be herde and nat sene.
For the subtle and crafty assaye of the dyuell: is
no

Augusti.

Ibidem.
Ca. 6.

no where absent / and the fleshe is never without
frayre/whyle we byde in this lyfe. We rede i vitas
Patrum of a holy fater i wyldernes/ unto whome
a poze ma of the cite resorted/ to sell his matres/bas-
kettes/and his other laboures. And whan he came
nat vpon a tyme after his custome: the olde fater/
comaundered his discipole to go vnto the cite to seke y
man. Wherunto he was very lothe/nat withstand-
yng/ yet for obedience he went forth / and by great
diligence: he founde the house / and no body at home
but a yonge womā alone/by the behauour of who-
me: he was in iepartey of corruption/ but that god
(by miracle) for the mette of obediēce and the pray-
ers of his holy fater: sodenly set hym at home. So
than sole presence is nat without iepartey in any
persones.

Dſche. n. keper of chalite/nat to haue powere

nor liberte to be alone. The. xiii.

Chapitre.

And so is also the powere and liberte of sole
presence moch perilous/that is to say / whā
persones of contrary seye: may be to gether
alone if they wyl. Wherof is euidence in
þ same boke vitas patrum. Where is shewed of a wo-
mā huncleyn of lyuyng/ þ pinised vnto certeyne men
of her familiarite/to bryng a solitarie/ & a holy man
þ good lyfe vnto the woldē. Which sayd womā
came vnto his sell in þ euyntyde/as though she had
lost her way/ & ther she made great lamentacion/ þ she
shuld be destroyed in wylde bestis/ except he woldes of
pettie & compassio take her i/ & so he dyd/ & leyd her i a
corner by/ & after whā he shulde rest: he bygan to be-

The pype.

DD. iiiii. Soze assayed

Vitas pa.

Ibidem.

The thryde parte. The syrde membre.
For the rebatyng wherof he went vnto a candill
byzant one of his fyngers / and yet after whan he re-
membred the sole presence of them swyne alone / a
the occasion and liberte he was agayne inflamed /
and he agayne arose and brenet an other fynger / and
so he never rested : tyll he had brenet all his fyngers
vnto the stumpes. In the morwyng verly the yonge
men came vnto the sell / & asked for the woman / he an-
swered here she lyeth / take her vp . And she (by the
iuste iugement of god) was dead. Than shewed he
vnto them his handes / and howe he was temted v-
her / and than fel vnto prayer / and so repised the deed
corse / and forthwith were all his fyngers restored
vnto hym agayne / and the woman and all the men
conuerred vnto the state of perfecte lyuyng. All this
haue we shewed / that ye shulde perceyue the ieropy
of sole presence / and of the occasion and liberte of sole
presence. Syth specially it was so pured in glones
of so hyghe perfeccyon : howe than shulde any perso-
nes (in this tyme of corruption / where in all vertus
exiled: synne raygneth) haue triste in them selfe .
And why shulde nat al religiouse persones : be glad
to be inclosed / for the moxe surity of theyr bove and
promise. Let no good religiouse persone : thynke ly-
tell or gyue lytell forse of sole presence / o / of the li-
berte and power of sole presence. The comune canon
lawe : dothe also forbede sole presence / vnto glones
religious / specially women. So that no religiouse
woman shulde any tyme / speke with any man / al-
thoughe he were also religiouse : without the com-
pany of sufficient and honest wytnes. For sole pre-
sence in the lawe is a great presumption / and argu-
ment of evidence of susppcion . The lawe therfore
dothe

18. q. 2.
Distiniui =
mus. et ca.
sequenti.

The. xv. Chapitre. cc. vii.

Doth prohibite and forbede / that religious psones
Oppeseculet prestes: shulde be alone. And the wylle
man sayth. Vesolt. who and reoparty: be unto the psone
sone alone. For if (by case) the fall: he hathe no psone
to helpe hym vp. And in the lawe also. De vita et ho-
nestate clericorum. If any man of custome: do bise to
entre any monasterie of religious women to acco-
pany; and be familiarit with the: And after due wac-
yng: doth nat withdrawe and lene that resorte: let
hym (sayth the lawe) if he be of þ clergyn: be deposed
And if he be a lay man: let hym be excommunicate and
cursed. And in an other place. is. q. 2. puenit ad nos.
The lawe sayth that women shulde nat come with
in the monasterie of men. Many other monitions
and counsayles: bene gauen / in the comune canon
lawe and by holyn fathers: for the prohibicion/con-
dempnacion and reppone of sole presence/as a perni-
cious enemy of chastite.

De statu
monachor.
ca. Mona.
Et dist. 81.
In oibus.
Eccle. 4.
Libro. 5.
ca. Monas-
teri.

C Of the. xi. keper of Chastite / that is / cure of the
body. The. xv. Chapitre.



Et (after saynt Augustyne) doth solo-
we an other enemy of chaitice moche
subtyle/and as nat moche gteuous / so
moche moze reoparitous. That is to
saye: delectacion and pleasure in cle-
nelyng cloþynge/and in the pykyng & curyng of the body.
For the prohibicion and letting wherof: he sayth in
the begynnyng of the. vi. Chapitre of the rule. Let
your cloþynge (saythe he) be laundred or washen/
at the appoitemet/and after the wyl of þ souereyn
And yet agayne. Saynes also for þ body. sc. Whete
saynt

At he thyngde parte. **T**hi thyngde membre.

Saint Augustyne wyl that the discipules of this rule
shulde haue shyft of clene clothes / and purgacion of
the body: accordyng unto discepcion / and as nede g
the honestie of religion doth require / but nat after
the appetite or desyre of the persones / lest (sayth he)
the superfluous pleasure / of sayze and clene clothes
shulde defoule and make the soule vncleane & fylthy.
And in very dede / I haue knownen diuerse religi-
ous persones / that after they shypynge into clene
clothes: haue bene moxe troubled with vncleane mo-
cions: than they were at other tymes. And so lyke
wysse of the waysshynge / and pphyng of the body.
Wher in to be ouercurious: is contrarie unto the pu-
rifice of chastite. And nothyng to care therfore: is con-
trarie unto the honestie of religion / specially i them
that done lyue in congregacion. And therfore saint
Augustyne wyl / the seke persones / althoughe they
deney: shulde (nat withstandyng) take by the com-
maundement of the souereyne: that were necessarie
and honeste / and if (any shulde desyre) that were nat
erpedient: they shulde be denyed. All these thynges
haue we set forth here: for the garde and custody of
chastite / accordyng unto the order and very mynde
of the seke rule of saint Augustyne. That the disci-
ples therof: haþnge cle unto the obseruaunce of
they rule: shulde the moxe diligently applie them
selfe and gyue studi / to perfourme the solempne p-
fession / and promyse of they rule.

Coþ the rti. keper of Chastite / whiche is disposi-
cion in the seke persones. sc. The xvi.

Chaptire. no. xvi. 16. 25. 30. 32. 34. 36. 38. 40. 42. 44. 46. 48. 50. 52. 54. 56. 58. 60. 62. 64. 66. 68. 70. 72. 74. 76. 78. 80. 82. 84. 86. 88. 90. 92. 94. 96. 98. 100. 102. 104. 106. 108. 110. 112. 114. 116. 118. 120. 122. 124. 126. 128. 130. 132. 134. 136. 138. 140. 142. 144. 146. 148. 150. 152. 154. 156. 158. 160. 162. 164. 166. 168. 170. 172. 174. 176. 178. 180. 182. 184. 186. 188. 190. 192. 194. 196. 198. 200. 202. 204. 206. 208. 210. 212. 214. 216. 218. 220. 222. 224. 226. 228. 230. 232. 234. 236. 238. 240. 242. 244. 246. 248. 250. 252. 254. 256. 258. 260. 262. 264. 266. 268. 270. 272. 274. 276. 278. 280. 282. 284. 286. 288. 290. 292. 294. 296. 298. 300. 302. 304. 306. 308. 310. 312. 314. 316. 318. 320. 322. 324. 326. 328. 330. 332. 334. 336. 338. 340. 342. 344. 346. 348. 350. 352. 354. 356. 358. 360. 362. 364. 366. 368. 370. 372. 374. 376. 378. 380. 382. 384. 386. 388. 390. 392. 394. 396. 398. 400. 402. 404. 406. 408. 410. 412. 414. 416. 418. 420. 422. 424. 426. 428. 430. 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832. 834. 836. 838. 840. 842. 844. 846. 848. 850. 852. 854. 856. 858. 860. 862. 864. 866. 868. 870. 872. 874. 876. 878. 880. 882. 884. 886. 888. 890. 892. 894. 896. 898. 900. 902. 904. 906. 908. 910. 912. 914. 916. 918. 920. 922. 924. 926. 928. 930. 932. 934. 936. 938. 940. 942. 944. 946. 948. 950. 952. 954. 956. 958. 960. 962. 964. 966. 968. 970. 972. 974. 976. 978. 980. 982. 984. 986. 988. 990. 992. 994. 996. 998. 1000. 1002. 1004. 1006. 1008. 1010. 1012. 1014. 1016. 1018. 1020. 1022. 1024. 1026. 1028. 1030. 1032. 1034. 1036. 1038. 1040. 1042. 1044. 1046. 1048. 1050. 1052. 1054. 1056. 1058. 1060. 1062. 1064. 1066. 1068. 1070. 1072. 1074. 1076. 1078. 1080. 1082. 1084. 1086. 1088. 1090. 1092. 1094. 1096. 1098. 1100. 1102. 1104. 1106. 1108. 1110. 1112. 1114. 1116. 1118. 1120. 1122. 1124. 1126. 1128. 1130. 1132. 1134. 1136. 1138. 1140. 1142. 1144. 1146. 1148. 1150. 1152. 1154. 1156. 1158. 1160. 1162. 1164. 1166. 1168. 1170. 1172. 1174. 1176. 1178. 1180. 1182. 1184. 1186. 1188. 1190. 1192. 1194. 1196. 1198. 1200. 1202. 1204. 1206. 1208. 1210. 1212. 1214. 1216. 1218. 1220. 1222. 1224. 1226. 1228. 1230. 1232. 1234. 1236. 1238. 1240. 1242. 1244. 1246. 1248. 1250. 1252. 1254. 1256. 1258. 1260. 1262. 1264. 1266. 1268. 1270. 1272. 1274. 1276. 1278. 1280. 1282. 1284. 1286. 1288. 1290. 1292. 1294. 1296. 1298. 1300. 1302. 1304. 1306. 1308. 1310. 1312. 1314. 1316. 1318. 1320. 1322. 1324. 1326. 1328. 1330. 1332. 1334. 1336. 1338. 1340. 1342. 1344. 1346. 1348. 1350. 1352. 1354. 1356. 1358. 1360. 1362. 1364. 1366. 1368. 1370. 1372. 1374. 1376. 1378. 1380. 1382. 1384. 1386. 1388. 1390. 1392. 1394. 1396. 1398. 1400. 1402. 1404. 1406. 1408. 1410. 1412. 1414. 1416. 1418. 1420. 1422. 1424. 1426. 1428. 1430. 1432. 1434. 1436. 1438. 1440. 1442. 1444. 1446. 1448. 1450. 1452. 1454. 1456. 1458. 1460. 1462. 1464. 1466. 1468. 1470. 1472. 1474. 1476. 1478. 1480. 1482. 1484. 1486. 1488. 1490. 1492. 1494. 1496. 1498. 1500. 1502. 1504. 1506. 1508. 1510. 1512. 1514. 1516. 1518. 1520. 1522. 1524. 1526. 1528. 1530. 1532. 1534. 1536. 1538. 1540. 1542. 1544. 1546. 1548. 1550. 1552. 1554. 1556. 1558. 1560. 1562. 1564. 1566. 1568. 1570. 1572. 1574. 1576. 1578. 1580. 1582. 1584. 1586. 1588. 1590. 1592. 1594. 1596. 1598. 1600. 1602. 1604. 1606. 1608. 1610. 1612. 1614. 1616. 1618. 1620. 1622. 1624. 1626. 1628. 1630. 1632. 1634. 1636. 1638. 1640. 1642. 1644. 1646. 1648. 1650. 1652. 1654. 1656. 1658. 1660. 1662. 1664. 1666. 1668. 1670. 1672. 1674. 1676. 1678. 1680. 1682. 1684. 1686. 1688. 1690. 1692. 1694. 1696. 1698. 1700. 1702. 1704. 1706. 1708. 1710. 1712. 1714. 1716. 1718. 1720. 1722. 1724. 1726. 1728. 1730. 1732. 1734. 1736. 1738. 1740. 1742. 1744. 1746. 1748. 1750. 1752. 1754. 1756. 1758. 1760. 1762. 1764. 1766. 1768. 1770. 1772. 1774. 1776. 1778. 1780. 1782. 1784. 1786. 1788. 1790. 1792. 1794. 1796. 1798. 1800. 1802. 1804. 1806. 1808. 1810. 1812. 1814. 1816. 1818. 1820. 1822. 1824. 1826. 1828. 1830. 1832. 1834. 1836. 1838. 1840. 1842. 1844. 1846. 1848. 1850. 1852. 1854. 1856. 1858. 1860. 1862. 1864. 1866. 1868. 1870. 1872. 1874. 1876. 1878. 1880. 1882. 1884. 1886. 1888. 1890. 1892. 1894. 1896. 1898. 1900. 1902. 1904. 1906. 1908. 1910. 1912. 1914. 1916. 1918. 1920. 1922. 1924. 1926. 1928. 1930. 1932. 1934. 1936. 1938. 1940. 1942. 1944. 1946. 1948. 1950. 1952. 1954. 1956. 1958. 1960. 1962. 1964. 1966. 1968. 1970. 1972. 1974. 1976. 1978. 1980. 1982. 1984. 1986. 1988. 1990. 1992. 1994. 1996. 1998. 2000. 2002. 2004. 2006. 2008. 2010. 2012. 2014. 2016. 2018. 2020. 2022. 2024. 2026. 2028. 2030. 2032. 2034. 2036. 2038. 2040. 2042. 2044. 2046. 2048. 2050. 2052. 2054. 2056. 2058. 2060. 2062. 2064. 2066. 2068. 2070. 2072. 2074. 2076. 2078. 2080. 2082. 2084. 2086. 2088. 2090. 2092. 2094. 2096. 2098. 2100. 2102. 2104. 2106. 2108. 2110. 2112. 2114. 2116. 2118. 2120. 2122. 2124. 2126. 2128. 2130. 2132. 2134. 2136. 2138. 2140. 2142. 2144. 2146. 2148. 2150. 2152. 2154. 2156. 2158. 2160. 2162. 2164. 2166. 2168. 2170. 2172. 2174. 2176. 2178. 2180. 2182. 2184. 2186. 2188. 2190. 2192. 2194. 2196. 2198. 2200. 2202. 2204. 2206. 2208. 2210. 2212. 2214. 2216. 2218. 2220. 2222. 2224. 2226. 2228. 2230. 2232. 2234. 2236. 2238. 2240. 2242. 2244. 2246. 2248. 2250. 2252. 2254. 2256. 2258. 2260. 2262. 2264. 2266. 2268. 2270. 2272. 2274. 2276. 2278. 2280. 2282. 2284. 2286. 2288. 2290. 2292. 2294. 2296. 2298. 2300. 2302. 2304. 2306. 2308. 2310. 2312. 2314. 2316. 2318. 2320. 2322. 2324. 2326. 2328. 2330. 2332. 2334. 2336. 2338. 2340. 2342. 2344. 2346. 2348. 2350. 2352. 2354. 2356. 2358. 2360. 2362. 2364. 2366. 2368. 2370. 2372. 2374. 2376. 2378. 2380. 2382. 2384. 2386. 2388. 2390. 2392. 2394. 2396. 2398. 2400. 2402. 2404. 2406. 2408. 2410. 2412. 2414. 2416. 2418. 2420. 2422. 2424. 2426. 2428. 2430. 2432. 2434. 2436. 2438. 2440. 2442. 2444. 2446. 2448. 2450. 2452. 2454. 2456. 2458. 2460. 2462. 2464. 2466. 2468. 2470. 2472. 2474. 2476. 2478. 2480. 2482. 2484. 2486. 2488. 2490. 2492. 2494. 2496. 2498. 2500. 2502. 2504. 2506. 2508. 2510. 2512. 2514. 2516. 2518. 2520. 2522. 2524. 2526. 2528. 2530. 2532. 2534. 2536. 2538. 2540. 2542. 2544. 2546. 2548. 2550. 2552. 2554. 2556. 2558. 2560. 2562. 2564. 2566. 2568. 2570. 2572. 2574. 2576. 2578. 2580. 2582. 2584. 2586. 2588. 2590. 2592. 2594. 2596. 2598. 2600. 2602. 2604. 2606. 2608. 2610. 2612. 2614. 2616. 2618. 2620. 2622. 2624. 2626. 2628. 2630. 2632. 2634. 2636. 2638. 2640. 2642. 2644. 2646. 2648. 2650. 2652. 2654. 2656. 2658. 2660. 2662. 2664. 2666. 2668. 2670. 2672. 2674. 2676. 2678. 2680. 2682. 2684. 2686. 2688. 2690. 2692. 2694. 2696. 2698. 2700. 2702. 2704. 2706. 2708. 2710. 2712. 2714. 2716. 2718. 2720. 2722. 2724. 2726. 2728. 2730. 2732. 2734. 2736. 2738. 2740. 2742. 2744. 2746. 2748. 2750. 2752. 2754. 2756. 2758. 2760. 2762. 2764. 2766. 2768. 2770. 2772. 2774. 2776. 2778. 2780. 2782. 2784. 2786. 2788. 2790. 2792. 2794. 2796. 2798. 2800. 2802. 2804. 2806. 2808. 2810. 2812. 2814. 2816. 2818. 2820. 2822. 2824. 2826. 2828. 2830. 2832. 2834. 2836. 2838. 2840. 2842. 2844. 2846. 2848. 2850. 2852. 2854. 2856. 2858. 2860. 2862. 2864. 2866. 2868. 2870. 2872. 2874. 2876. 2878. 2880. 2882. 2884. 2886. 2888. 2890. 2892. 2894. 2896. 2898. 2900. 2902. 2904. 2906. 2908. 2910. 2912. 2914. 2916. 2918. 2920. 2922. 2924. 2926. 2928. 2930. 2932. 2934. 2936. 2938. 2940. 2942. 2944. 2946. 2948. 2950. 2952. 2954. 2956. 2958. 2960. 2962. 2964. 2966. 2968. 2970. 2972. 2974. 2976. 2978. 2980. 2982. 2984. 2986. 2988. 2990. 2992. 2994. 2996. 2998. 3000. 3002. 3004. 3006. 3008. 3010. 3012. 3014. 3016. 3018. 3020. 3022. 3024. 3026. 3028. 3030. 3032. 3034. 3036. 3038. 3040. 3042. 3044. 3046. 3048. 3050. 3052. 3054. 3056. 3058. 3060. 3062. 3064. 3066. 3068. 3070. 3072. 3074. 3076. 3078. 3080. 3082. 3084. 3086. 3088. 3090. 3092. 3094. 3096. 3098. 3100. 3102. 3104. 3106. 3108. 3110. 3112. 3114. 3116. 3118. 3120. 3122. 3124. 3126. 3128. 3130. 3132. 3134. 3136. 3138. 3140. 3142. 3144. 3146. 3148. 3150. 3152. 3154. 3156. 3158. 3160. 3162. 3164. 3166. 3168. 3170. 3172. 3174. 3176. 3178. 3180. 3182. 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3516. 3518. 3520. 3522. 3524. 3526. 3528. 3530. 3532. 3534. 3536. 3538. 3540. 3542. 3544. 3546. 3548. 3550. 3552. 3554. 3556. 3558. 3560. 3562. 3564. 3566. 3568. 3570. 3572. 3574. 3576. 3578. 3580. 3582. 3584. 3586. 3588. 3590. 3592. 3594. 3596. 3598. 3600. 3602. 3604. 3606. 3608. 3610. 3612. 3614. 3616. 3618. 3620. 3622. 3624. 3626. 3628. 3630. 3632. 3634. 3636. 3638. 3640. 3642. 3644. 3646. 3648. 3650. 3652. 3654. 3656. 3658. 3660. 3662. 3664. 3666. 3668. 3670. 3672. 3674. 3676. 3678. 3680. 3682. 3684. 3686. 3688. 3690. 3692. 3694. 3696. 3698. 3700. 3702. 3704. 3706. 3708. 3710. 3712. 3714. 3716. 3718. 3720. 3722. 3724. 3726. 3728. 3730. 3732. 3734. 3736. 3738. 3740. 3742. 3744. 3746. 3748. 3750. 3752. 3754. 3756. 3758. 3760. 3762. 3764. 3766. 3768. 3770. 3772. 3774. 3776. 3778. 3780. 3782. 3784. 3786. 3788. 3790. 3792. 3794. 3796. 3798. 3800. 3802. 3804. 3806. 3808. 3810. 3812. 3814. 3816. 3818. 3820. 3822. 3824. 3826. 3828. 3830. 3832. 3834. 3836. 3838. 3840. 3842. 3844. 3846. 3848. 3850. 3852. 3854. 3856. 3858. 3860. 3862. 3864. 3866. 3868. 3870. 3872. 3874. 3876. 3878. 3880. 3882. 3884. 3886. 3888. 3890. 3892. 3894. 3896. 3898. 3900. 3902. 3904. 3906. 3908. 3910. 3912. 3914. 3916. 3918. 3920. 3922. 3924. 3926. 3928. 3930. 3932. 3934. 3936. 3938. 3940. 3942. 3944. 3946. 3948. 3950. 3952. 3954. 3956. 3958. 3960. 3962. 3964. 3966. 3968. 3970. 3972. 3974. 3976. 3978. 3980. 3982. 3984. 3986. 3988. 3990. 3992. 3994. 3996. 3998. 4000. 4002. 4004. 4006. 4008. 4010. 4012. 4014. 4016. 4018. 4020. 4022. 4024. 4026. 4028. 4030. 4032

Nowe shal I shewe alitel of my pous
myndes of þ most sute excellēt garde
and custody of chastite. Fyrste unto
all vertues to be obteyned and kepte
and all vices and synnes to be remo-
ued and secluded muste be a disposi-
cion and good wyl in the selfe psones. For althou-
ghe man by sinne was brought into suche bondage
that of hym selfe: he myght never helpe him selfe / ne
yet dispose hym selfe; per hath our lord god / of his
bounte and gracious goodnes / so pypnted in man
his owne pimage / and therwith the fredome and li-
berte of wyl: þ after his ordinate justice god maye
no more take from man his wyl: than he maye take
from hym his pimage. And this is euident in scrip-
ture / in Capyn / the eldest sonne of Adam / after his con-
sent unto synne. Vnto whome our lord sayd. Why
art thou wrothe? why doth thy cheare fall / and thy
countenaunce fayle the? If thou well do: I wyl so
accepte it / and if thou do nat well: the defaulte is o-
pen / redy to be knownen / yet is thy passion in thyne
owne power and thou mayst by lord and gyther
therof / as hauyng thy wyl & disposition: in thyne
owne fre power and liberte. This haue I sayd to
confounde the false opinion of this gret heretyke
Luther / and his folowers. The fyrd than is: to di-
spose your selfe / and for the dred & loue of god / & for
þ merite of þ excellēt vertue chastite: to make a sta-
tute and a constaunt with your selfe / by fixed purpose:
to forsake bitterly / nat onely the vice / or acte of the
flesche: but also all maner of occasions / that by any
meane

Gene. 4.

16/1/52 der

The thyde parte. The thyde membre.
meane may appeteyne therunto. Then next after
this to seche well your owne astate/and to pceyne
howe ferre ye haue therin bene (in tyme past) ouer-
seue/and be it lytell/be it moche: take and scape all
clene out of the boke of your conscience/by contrici-
on/confession/and specially by purpose never to co-
mitte o; consent any more unto any suche,

Cofawayte of cogitacions or thoughtes,
The. xvii. Chapitte.



Han gyue good hefe/and awapte bn
to your cogitacions and thoughtes,
For those wyl best teche you of what
desyre your stapte is. For by the co-
gitacions: dont aryste the troublis;
assayles of the fesshe. And those cogitaciōs ben cau-
sed in the mynde diuersely. Sometyme: of aboun-
daunce of blode / that is caused by superfluite of fe-
dynge. For the whiche: the olde fathers/ wolde say/
it were nat possible to be without vncleane cogitaci-
ons: without due temperaunce. In so moche as they
wolde forbed theyz discipiles/that were troubled y^b
vncleane thoughtes: to febe vpon b^eade onely & wa-
ter/at wyl and appetite. Default also of due custo-
dy and garde of the outwardes: is also a cause
of vncleane thoughtes/as of hearing/seynge/touching
&c. Wherof we haue spoken byfor^e. In other occasi-
on of vncleane thoughtes: is the malice of the great
enymy the dyuell. But his malice (alough he it be
lubtyle and busye) yet may it lyghly/ & sone be van-
quished/ & he put vnto flyght/ w one w^ede alone/
as Iesus / o; with one lytell sygne of the crosse / or
one

The xviij. Chapitre. fo. C. i.
one good thought / if he be dispised & set at noughe .
But if vnclene cogitacionis: do remayne in þ mynde
as ymages / steppes / or printis / of any vnclene actes
or bphauitours / or of any unlawfull consentes / and
haue (by bayne plasure accustomed and vsed) take
theyz habitacion / theyz lodgyng / & dwellyng place
in the mynde: they wyl nat than be so lyghtly remo
ued and put away. fo: than wyl they (in maner) þ
cribe & saye: whan laboure is made agayne thē: we
haue no we beu here abydyng so longe: þ this place
is vnto vs as naturall (fo: custome doth alter na
ture) And therfore we wyl nat hens / be nat aboute
to drue vs awaie / it bocheth nat / all is last loboures
ye had power: at fyre begynnyng of our ente: to
shyt vs out and with smale diligence and lytell la
boure: myght you haue chased vs awaie. But now
that we be admitted by custome: it is nat (as saynt
Isodour sayth) possible to remoue vs. Impossi
ble or nat possible: is many tymes taken / for harde
to bryng to passe. And so doth sait Isodour meane,

þr. e. / tribe

lost
toge. h

¶ Of the remedy agayne yuell thoughts.
The. viii. Chapitre.

Remedy therfore may be had. for the good
nes of our lord: neuer leste man without
helpe / & redy meane to recouer all default/
if man wyl take the remedy / and folowe þ
doctrine and counsayle of scripture. In the fyre
boke wherof: called Genesis is a notable doctrine
to auopde bayne thoughts. Our lord god made
promise vnto Abram / that afterwarde was named
Abrahām / that he shulde haue in heretiauce / that
lande

Ca. 15.

The thyde parte. The thyde membre,
that lande wherin he dwelled that tyme / and Abrahā
ham asked out lordē how he myght haue sute know
lege that he shulde haue peasable and restfull posse
sion therof. And our lordē than comaundered hym to
take certeyne bestes and diuinde them in sondre and
certeyne byrdes / and all them he castle forthe vpon þ
playne felde / and forthwith the crowes and byrdz dyd
lyght vpon the dead carkes. And Abrahā euer dyd
chase them awaie / till they lefte and came no more.
By these byrdes (saythe the glose interlinia there)
ben vnderstante beyne cogitacions / that as caues
nous fowle / done assayle the carnall mynde. And þ
laboure of Abrahā: doth signifie the continual di
ligence that man shulde gyue to chase and remoue
them. The gleyde or the crowe: wyl couet / and as
say to bylde byforze the gate. But þ good housbond
wyl destroy and castle downe the nest. And inoste
so dypng: he shall let them to bryng forth byrdes.
So may the dsligent persone / so often put awaie
despise bayne cogitacions: þ they never shall come
vnto effecte / n̄ moche noy the soule / althoughe they
moche trouble / if they be in custome. A hōse or beest
vsed vnto one wape: wyl couet to kepe his course /
þyl nat lyghtly out therof. Yet may a diligent per
sonne with a bryde / a rod / or whipppe: lede / bryng
the beest where he wyl. But / if the persone be negli
gent / careles: / þyl lepe vpon the beest: thā wyl
the beest retourne vnto his vsed course. So is it in
lyke maner of our beest sensualite / that wyl folowe
custome / excepte good diligēce by gyuen / that feyth
may rule reas / and that the dred of god do puniſhe
and correcte the staple appetite. The body may be
corrected more lightly / soner brought from custome
than

The.xix.Chapitre. fo. CC.xx.

than may the mynde/and yet shall the mynde never
be refoumed:tyll the body be brought vnder / & be
obedient vnto the soule/and than wyl the mynde co-
formable to reasō:folowe feyth/and seke wayse:nes-
sone to chase away those thoughtz:but also vitterly
to erre or destroy them so:ever. And that muste be
with a contrarie custome. For(as they say in pzo-
uerbe)one nayle or pynne: doth drype out an other
and so doth occupie the same place & compe: where
the other pynne was. So in lyke maner/ one cogi-
tacion/dryuen wel by force/may drype out an other
cogitacio. I say by force. For it can nat be without
force/without great laboure and diligence/insued
and folowyd by continuall vse. Whiche vse must in-
gendre and make an other habituall custome/cotta-
tious vnto that was in the mynde byfore.

Wherwith the mynde and thoughtes shulde be
occupied. The.xix.Chapitre.

Mere ye wyl aske wherpon ye shal
grounde your mynde & what shal
be the mater of those thoughtz that
shulde be brought i suche habituall
custome/to drype aw ay / & destroye
the other vanites. I shal shewe my
poore mynde. If p̄site and principall mater to be reme-
bered:is our lordē god/and the cōtemplacion of him
whiche to w̄pt here:were ouer long. The lyfe also
passiō & deth of our saviour Jesu. And next herv-
to:is þ study of holy scripture/to such plongs as ben
entred i gramer/ & though they haue none ētre:yet if
they be budec þ age of chilid̄,rlbi.yet: I wolde
cōsayle þe/bemēn)

tgy i

The thyde parte. The thyde membre.

Or be they women (if they be of substance) and mape
applic the tyme) to gyue the selse unto the letapunge
of theyz gramet. For they may in two or thre yeres
haue suche knowlege / that may be sufficient to vnder-
stande the texte and sentence of the gospell / whiche
I wolde euery christiane shulde vnderstande.
And as vnto the spendynge of the tyme in lernynge
that gramet: I thinke verely they can nat spende y
tyme better / specially vnto that ende and purpose /
that is to say / to exclude vapne thought; and to put
the lyfe of our lord in theyz rowmes. For by that
study applied with courage: the mynde is fully oc-
cupied. Those persones that can rede englyshe / and
haue nat the meane to leerne latyne: let them be occu-
pied moche with redyng & hearyng of good and
aprooved workes. And vnto them that can nat rede
let them heare reders / and hse prayer and bodely la-
boures. Vnto suche persones as can nothyng vnder-
stande latyne: englyshe prayer well ordred in
the comune lagage: is more profitale (in my mynde)
thā is latyne prayars. Some occupacion of mynde
must they nedely haue of custome: that shal exclude
vayne and vncleane thought; For pdenes and wel-
fare: done ingendre and b̄ede vuel cogitacions: as
caten in eyre / doth b̄ede wormes. I speke all this
vnto them / that haue tyme to spende / and nat prin-
cipally vnto them that done lyue by theyz dayly la-
borres. Nowe one worde for the conforme of them /
that by no meanes can by delivereded of these carnall
passions / and vncleane and vapne thoughts: but e-
uer they hange vpon them / and moche done vere / &
trouble the sely souls. Let the (after my pore minde)
nothyng despere. But let them consider y mānes
mynde

The xiiij. Chapitre. S. C. fo. 11. CC. xxi.

mynde is as a cōfōr; a whēle in a wynde: that neuer doth rest / but alway tourmeth and doth tene we cogitacions and thoughtes / both sleepynge and wakynge. So that a persone wakynge: is somtyme cauished vnto luche maters in cogitacions and thoughtes: as he never knewe byforē / and so ferre doth passe somtyme therin: that he knoweth nat what he doth / but as though he were in a dreme. And in all thattyme he doth nothyng offendē our lordē / for þ was the synne and sensualite that cōmūnely dothe regne and hath dominacion i our mortal bodies / and therfore was thereno bataple for that tymē ~~þ~~ ^þ sensualite, peaseably repnyed. But whā the persone doth wel perceue wherwith the mynde is occupied: thā doth beginne þ bataple / b̄ wene the persone / and his thoughtes / or rather byt wyrre hym: and the auctorē oꝝ movers of those thoughtes / that is / the dyng / the worlde / and the fleshe / that done wortke in the sensualite accordyng vnto theyz p̄prietes: For than if the mynde (at home with hym selfe) be negligent / and (for the pleasure moued in the sensualite) be both to departe from those thoughtes / and so do play with them / and suffre them to hang vpon hym than although he therē were nat dredly / yet dothe the persone wilfullly put hym selfe in ieoparty / and (as we oftynnes haue said byforē) Who loueth pylz pyl shal fal. But whā the persone hauyng the full aduise, ment / and deliberacion byforē sayd: doth frowne & fuan / that is to saye / rexe oꝝ rapse vp the stomake & heire agayne those cogitacions / with indignacion and despite / as nothyng content / but moche displeased with them: than doth that persone bygynne to fylght strongly. And if he thā with a good stomake

The Pypes.

pp. 1. and

Ro. 5. & 6.

*because that
peaseably*

I lotys

Ecclesi.

The thyrd parte. **T**he thyrd membre.
 And trust in our lord: wyl thast the vnto the stome
 And knocke theyr hedes thervnto: he shall without
 any feare or doute haue the victory. The stome
 is Christ the hedes of his thoughtes: ben theyr mo-
 tions syste (as I sayd) perceyued. The prophete
 sayth. Beatus qui tenebit et alider parvulos suos ad
 petram. That is: Blessed be that persone that doth
 holde and restreyne his chidren / or babes / that is
 to say/his syste motions: and that doth thraste and
 crushe theyr hed vnto the stome/that is vnto Christ
 and his passion and dethe. yet may it be that many
 of chese maner of psones:may be sore vexed & trou-
 bled with theyr cogitations: but they be nat vnto
 theyr hurt/ but rather vnto theyr mercye. for sure-
 ly I beleue that no penaunce ne peyne of this lyfe/
 may purge a synfull soule/more cleer: than suche as
 sayles of thought: so rebled and with horroure de-
 spised. And therfore many holy persones wolde nat
 praye ne despise our lord/to be deliuered of the: but
 rather to haue of hym spirituall strengthe/ to ban-
 quish them. All this haue we sayd heceto: for the
 custo and custodij or gacde of chastite. Specially
 wryted vnto them that haue made solempne bothe
 by profession thervnto.

Concerning the remedij for them that haue broke chastite
 and ben combred with vnicennes/ and syste
 by the hurt of the goodes and body.

The xx. Chapitre.

Nowe wolde I wryte a lytell lesson / taken out
 of a lectned aucloure: vnto suche psones as ben
 spotten and done conuenie theyr beestly opper-
 tice/ whether they be seculer / or (as god forbede) per-
 sones religioun. sytly every persone must comenelijp
 that the beestly synne of the body called comunelijp

Euchirid,
 Erasmi.

Micheyl: contrarie vnto chastite: is the syxlynnes þ
doth moue man growing out of chyldhed / whether
they be wyse / werty / or / innocentes / ydiotics or soleys
This pestilence doth folowe euery glone & cleuerþ
or / stycketh fast vnto the flesche / so þ no glone dothe
passee hñassayled & vexed therþ / it is therþre moche
vñed / & moche of all other synnes: dothe bþynge man
vnto mischefe & deſtuccion. So that this synne: is
moche reopardous & pernicious / & therþre: had neade
of moxe ſtudy & diligencie. Whereþre / let the perſones
pryched with þ syxyp poſoned dart of deth: Chynk
þyſte / althoughe there were no god / ne any roye or
payne / how vncleane / howe fylþy / howe ſynkþyng /
howe beſtly þ ſynne is / & howe much contrarie vnto
the honeste / & ſpecially vnto þ dignite of mannes
ſoule: made vnto the pimage of god: redemed and
bought: by the paſſion & deth of our ſaviour Iesu /
washed/cleſened / & made bþyght & beſtious: in his
moſt prectious blode: no we agayne: fo; ſo falſe a flaſ-
terous pleaſure: to be tended and made like vnto
beſtes / vnto ſwyne / vnto goates / vnto dogges & cat-
tes / and if theſe by any beſt moze brute. And yet
to ſay trouth to be made: vnder the ſtate / and wortſ
and moze lowe in degré: than any beſt / ſubiecte to
ſendes / that were ordeneed and made to be accompa-
nied as felowes vnto Angelles / & partakers of the
hyghe diuinité of god. Let him thā rememb're howe
þoþt tyme this pleaſure induceth / & yet ſo; y tyme:
howe bþle / howe lothely / howe baſheful / & shameful
it is. So that þ ſelf doers: wold be ashamed to be
ſene to be herde / or to be knownen. And yet where it
ſemeth pleaſure: it is in it ſelue: a payne and paſſion
And that can the ſelfe perſones experte: iuge / and

The pype,

p. 11. approue

Excorice

The thynde patte. The thynde membre.

Approue for stouth wormouth / and nat hony adoes
and nat licore o; sugre. And on the contrarie part
let hym temede: howe noble a chyngis his soule is/
howe holpe his body shulde be / the membris wherof
the holpe ghost hath oftynnes vsed. What a mylichefe
and cowardnes of herre / lacke of grace / and al good
nes / is it than: so; so lytell / so short / and so byle / a ty-
clynge / & mouyng of fraplyte: to desoule that beau-
tious soule / and to make the body / that Christ hym
selfe dyd consecrate by his precious blode: suspende
and cursed. Let hym also record: what a felyshyppe
of fendly synnes: that swete populo of vnclesnes doth
gether and byynge to gether into his soule. If p[er]il to
begynne at the lowest: it hath apuleche and waſsethe
his temporall goodes and landes / and hath made
many tycher / and great men of landes and honour
worse than beggers / caused manys to stele / robbry-
ng. And seconde as vnto the body: hath therby ben
put vnto labours otherwise intollerable: as way-
chyng / wakynge / fastynge / rydynge / goynge / by-
nyght and by daye / in hete and colde / frost & snowe /
hngle and rayne. And many tymes in ieparty of
lyfe / and all for the fylthy and swyneſhe spyne of the
body. And therby also hath the body bene wasted /
brought out of all fashon vnto great deformite and
feblenes. And vnto diseases and sekenes incurable
as the stenche poockes / and diuerse maners of lepro-
nes / and bariaut pestilences / defaded / and wasted
the floure of yonge age / & made the persones longe
byforze theyz tyme olde / and so made the lusty
youth: sekefull and odious / and theyz
age miserable and thouthsome.

Spaynleche

Chiche this sylthy lechety / is not onely noyous
vnto the goodes / and vnto the body / but also
vnto the name or fame / and vnto the
soule. The xxxi. Chapitre.



¶ It go farther / vnto the name and fame
of man / the mooste goodly and precious
possession of this lyfe / ferre passyng all
the goodes / tyches / and worldly sub-
stance / whiche natwithstandyng : by þ
mooste abhominable synne : is lost and gonue. For þ
name and noyse or fame of that synne : dothe moze
largely spreden and flye abrode / and moze synne
in the eases and heatyng of all persones : than of any
other synne. Yet doth the mynde / the soule of man : ex-
cell all these / that is / al the temporal goodes of this
world / all the helthe and state of the body / and also
the state of that noble iuell / name or fame. Yet doth
this fury of sylthy vncleynnes : raupshe the mynde /
take awaþ þ wytte / and also (that vnto man is most
proper) natural reason / and so maketh a man (as we
sayd) worse than a beast / takeþ hym awaþ from all
lechynge / and honest study / and from all good man-
ner. And causeth hym to forgette / nat only god and
the dyuell / heuen and hell : but also his naturall pa-
rentes / synne and frendes / & hym selfe also / so ferre
that as a so we in the canell / wrapped all i synkyng
myre and flucher / he can nothynge speke ne thynke :
but vncleynnes / sylthe and shamefull abhominacion
And thus doth he rendre and make him selfe / in his
youth / infamous and lyke a madde furious psone.
And in age / odious hateful / miserable / wretched / syl-
thy / and abhominable / so that no man wyl hane hi

The Pype.

pp.iii. 63

, stury

The thyrdē parte. The thyrdē membre,
in company. Let hym therfore remēber howe he hath
Sped / & what chaunces hath happed unto hym in the
lyng of þe bestylþyse / what laboures he hath take[n]
howe longe he hathe wapched / and howe y[ea]rke and
wetye he was / what sekenes and diseases he hath
caught and taken therby : many tymes in ieparty
of lyse / to sle / or be slayne / many tymes in ieparty
to be openly shamed / and somtyme hath ben diffa-
med therby. And mispent al his goodes / & in begge
red hym selfe / & wasted / & weked his body : that he is
able nothyng to gette . So he muste rede other
begge o[ur] stele / these / & suche other lyke let hym reme-
bre. And say unto hiselue / Wylt thou mad / & furious
beest : Swallow agayne that boke : þ so often hath ta-
ken the / & brought the into so depe mischeser. Shall
I wylfully do þe thyng agayne : þ shall bryng me
unto newe sorowe / & paine. I haue cause (I crowe)
to be ware . And thā let hym call unto our lordē for
grace. Let hym also remēber / the exāples / & chaunces
of other ysones / what ende they came unto / þ so mis-
used the selue. And on the contrarie pte : let hi cōtagi
hym selfe w[th] the good exāples of many yong ysones
men / & women : þ haue testyned the fro that toly / &
by they honeste / & purite of luyng : haue comen vn-
to honoure / worshyppe / good state / & condicion. Re-
buke thy selfe / & lase / thou beest : why can nat thou
kepe chastite : as well as he / or she / so / so ; so broughte
þy : Thynke than / howe goodly / howe beauteous /
how louely unto all ysones / howe worshipful / how
profitable / & howe pleasant a thyng : is the honeste / &
clenes of the soule / & body / whiche maketh man / am-
biat cōpanions w[th] Angelles / so ; þ clene body / & soule
is the t[em]ple / & lodging place of our lordē god. And þ
holy ghost / þ singlerly doth loue pure / & clenes : is

neuer mo^r greuousl^y auoide^d & drayn^e away frō h^t
soule: than by vncleⁿeg. And contrarie: neuer dothe
he rest mo^r quietly: thā in b^rigⁱnal soules & chaste
bodies / pⁱmagin mā & thyng^e: howe it b^pynome^th^a *op̄methe*
ch^ristiane / a mēbre of Ch^rist: to mourne / ware pale/
lene / to drayn^e / syghe / wepe / to flater & speake say^es
to g^rue diligēce / & do pleasure (as a bonde captiue)
vnto a sp^ab^rng^e sco^re / an vnicene p^lone . And all
this they do / & many thynges more incōuenient: fo^r
they^r sakes: whome they folowe in h^t folys^h the affecⁿ
tion. vñbere is than the name of a ch^ristiane. The
seruice of god / h^t realme & regne of Ch^riste: is chauⁿ
ged vnto h^t seruice & comādemēt of the sp^lithy sco^re
16.14.
Howe they chyd^e / hale & somtyme fyght to gether
And anone agayne: they done retouche into gracie/
fauour & flaterie. And in a whyle agayne: They
bacbyte / laundet / & diffame eche other / & an other
tyme: eche praise other (as they say) beyond h^t mone
What a lyfe is this: that reasonable creature: shuld
thus wylfully / put hi^selfe to be so mocked / scōzned /
tossed / turmoyled / tosse / tēt / maymed & slayne both
in soule & booy. Let hi also considere: what maner of
pudel / what muchepe of mischeues: this synne doth
hepe & gether to gether . fo^r wth other synnes: some
vertues done byde & dwell / but wth this beastly vice:
no vertue can agte. fo^r all other vices ben coupled
and royned therunto .

The xxxi. Chapitre. fo. CC. lxxiiii.
Howe this lechery: althoughe it were no great
sine: yet shuld it be auoide^d & abhorred. p. xxxi. cha.

Dut a case h^t to misuse h^t body / as a co^rst: were
but a smal sine (as they done say / h^t ben drayn^e/
wed^e reh^e) yet is it a greuous thig to be obstat^a
gām h^t fad & mod / to set nothig by they^r comādemēt
& despise al honest fēd^e / to wast h^t patrimony / lād^e

fuddell / muty

It gerre

The thysde parte. The thysde membre,
And goodes to brybe frele / and robbes other folkes
goodes to kyll / fle / and myghtes to lye / forswere
And bere false wytnes / to use wichehaft / charmes / to
blaspheme and forlake god / and wylfully to sel hym
selfe unto the dunell / to byonde captyue so / cuse.
Unto all these and unto many mo myschewes: doth
his lady lechery lede hym: that hathe forsaken hym
selfe / and wylfully thasst his hed into her halter / &
bondage. Let this wiche also wey / peple / a thyng
howe shoure this lyfe is / thought he myght lyue un
to the vitemost age / and howe at syramples / and
fled mo / swifly tha smoke oþ wyrider and is more
vapre had wyrde tha a shadowe. Let hym also loke
well / howe unstable / howe vncertayne it is / howe
many gennes oþ snates / howe wamp trapp / howe
mawip ipme toddis / and nettes: doth both lap so / vs/
leping and bydypng moste craftely in awynt so / us/
dap and myght / evert / were / on evert syde / in evert
place / and evert howe. Here maye it profytte hym
to remembre suche persones / as he hym selfe hathe
knowen: deye and passe out of this wold; by sond
and disconforitable dethes / specially suche persones
as he knewe of þ maner of lyuyng. And so by they
reoparty and petyll: to be more ware of hym selfe.
Let hym remembre howe pleasaunely they lyued:
but howe bytterly and miserably they dyped. Hold
late they sawe / and perceyued the selfe. Howe they
forthought they / pleasures / and hated they / misera
ble lyfe to late. Let hym than remembre the extreme
and moste dredfull contenaunce and behavour of
our lord and saviour Iesu / at the last day of iuge
ment. And specially that sentence irreuocable / that
never may be calted backe / & therefore of most myghte
disconforte

150
vans of the
fiftyn

/ where

3. In the xvij. Chapter. 17. vij. C. 17. b.
desirous to inhabite the Earth. now workyd and com-
mune with the captiue: as yow may / Depart aboyd
with them to godlyte oþ lyghtyng: into sp̄ce and
payne easilysyng without ende oþ yet without re-
mission/call oþ rebate whiche ys shal mycylis oþ oþ
and thonthe godes shone and momentarie pleasure:
and thonthe tyme/turne/oþ measure. Yere let hym than-
dow in poem balades and tuges: what maner of be-
gynning and exchaunging it is: so to sytthys/and so shote
a pleynere: and yet that in dede rather payne than
pleynere: as is an yore oþ chynges so that than:re
descryngis lyfe the tranquillnesse oþ: and pleasure
of the soule and mynde: and after this lyfe / the un-
Speakeable torpes of heven: And to bys and receyue a
gesne therfore: the moste horriblie place / the moste
dysgrace and horribles compayny / and moste abominable
dyslyght vñendes / sometyme fustous sp̄ce and all p-
moste terrible tourmentes of hell / to payne and wo
cuerlastynges / woldē without ende. Beholde thou
lothsome lecher / weyndablate / And in what case:
thou shalbe than: whā god and all the worldē hath
forzaken the / and thou alsy (by despeyre) hast forzaken
thy selfe. And thou left for ever without remedy. ¶
Wolde admyre the wretchednesse upon these thynges
byfore. And yet if thou thyngis it is a payne to the
to forbere thy pleasure: yet thyngis agayne and reio-
ice well in thy mynde: what paynes and labours/
what care and daungeris / our lordē god thy maker/
our swete saviour Jesu thy redemer: tolde and suf-
fered for the 17. yere the commone labours and intu-
ctes that donit apperteine unto me: rememb're what
persecution he had / what shamefull rebukes / what
paynes and tourmentes to his body / howe moche
etc. etc. The Pype.

¶. 1. 1. blode

myself

... for your parts. And when you have done
Blood be shed / howe by me / and by my selfe / blood be shed /
And wyl thou wylle / for deth / and deth / for deth /
And so / thy false / stoyl / the pleasure / hym / al deth /
Upon the cross / by sending / and agayn / deth /
I am / my selfe / wher / he / haue suffered / all this world /
Thus / onkynde / wylle / haue / haue / them / to / haue / haue /
many / gret / gret / by / hands / dren / unto / the / that / we
met / dy / ded / de / ded / and / dy / ded / bet / paynes / And yet
for / all / the / last / whiche / is / whiche / names / dely / be / responed /
See / yet / both / he / dy / ded / no / more / but / than / thou / for / his
Take / following / this / exampel / wyl / ded / take / thou / lytell /
payne / to / tell / syne / thy / dicious / apperelle / and / dy / ded /
affection / from / to / o / thy / dyes / that / onky / dylde / do /
dare / & de / dace / thy / selfe / a / newes / t / a / p / g / rees / n / p /
synt / hym / And / that / thon / wold / ded / somewhat / dispose /
thy / selfe / to / loue / hym / and / so / moche / bathe / lewed / the /
Thus / wyl / thou / evet / haue / a / song / biter / of / triste /
an / herte / of / hym / o / style /

I prunte

Nowe / this / sygne / shalde / be / moyed / by / the / con-
tra / liberacion / of / two / contrarie / loues / and / ob-
ligacion / of / the / end / the / cas / at / he / xxiii. Chapri / xxviii.



Chyfde / hym / o / light / these / il-
loues / and / compare / them / bothe / to / ge-
ther / that / is / to / say / honest / loue / and / bo-
the / loue / by / thy / pleasure / and / volup-
tuous / and / synt / pleasure / The / top / is
gladness / of / the / spirit / & / the / right / passion / of / thy
false / selfe / Look / wel / upon / the / grounde / & / mater / of
both / the / loues / To / the / mater / of / honest / loue / is / god
and / all / godly / thynnes / And / the / mater / of / other / is /
A / synning / for / the / selfe / See / the / nature / and / disper-
sion

The xxviiith Chapitre. fo. CCCC. viii.
Richest of both. Also the nature of honest loue: is so
grovously increased unto the pleasure & pfecte of the
ysone. And contrarie the disposition of vndene loue
is to greate vnde hasted/bare/it/displeasure and of
stricken. Take heede unto the ende and rewardes
of loue: for the rewardes of honest loue: is loue and
loue perpetuall. And the rewardes of vndene loue:
paynes wo euermayning. And these also heretofore.
Wherethen ye thyselfe in true conscience: I saye to
mable ysone be so beastly and shameles: that woldes
in the tyme of that fylthy feste of the flesche: comite
and dothe deede in the ope market place: & woldes no
thyng letene care who shulde se it beholde that at
hominacion. I am sure ne saye: none. Alas thā whē
doth nat the brestig lecher rememb're who lóketh vppō
hem our lord god / the holme Angelles specially his
awakeþrewal of the blessed company of heuen. fo;
I am sure: if he had vs his eyes and syght of a spynct /
or of an Eglerþe could he never se the dede of any per
sonel done before hym: so sclercy and euidentelij: as
god and al heuen: done so euerþ thought of his hert
and mynde. It shulde also somewhat helpe and
moure by me rememb're at the beginnynges of this
holme and madnes: That he must come at the last vnto
to one of these two pouentes and conclusions: that is
to say: other than suche false pleasure ones taſted / &
entred: shall so enchaunt by myche / and blypnde his
mynde: that he shall go and passe forwithe vpon his
abomination: vnto an other: vnto the tyme he com
me (as saynt Paule sayth) i. sensum reprobum: that
is to weare: vnto a frowarde minde and vnderstanding
& feling / forſake of god / & obſtitut loue. So
of whiche bath left hym self is say: when he hath no
yd The pype,

deſtruſion
botge / loue

ſe

Ro. 1.

to. i

D.D. ii. power

Chalchysse parter. In the myghte of the yere
power in nature to as sorlyfche that synne-þer shall
marke leue þ synne. But by therfore longe the thre
(as we haue knowen in many persones) the appetite
decreas and wyl so do synne: both as quynþy and fre
thely remayne and continue: when the body is wyr
ded/ the beauty and forme: fader and defoured/ or
when þ blode is colde/ the synnes nobleþ strength
gone / the heatynge dull or desce/ the eyes hollowe/
dyme/oþ blinde/ the smell/ sauour/ and tast/mode
bated/ the handes shake / when the mynde is obli
uious and forgetfull/ and to conclude: when boþe
the soule and body is clene out of synne: þer I saye
Doth that voluptuous wyl/ and desyre complayn/ þ
is as quicke & busy/ as in mode cloþys loþyng yonthe.
And as ferre as nature wyl serue: both euer yede
and passe soþe unto the bate more and more empþete / þe
thoughe the body wyl nat lette unto the mynd yet
is the mynde with vncleane thoughts occupied and
fayd with that synþy synþyng poppon. The eyes
oþ synþy/ the handes: with bertyly touchynge/banet
excised / and specially the mouth and tongue: with
synþy wordes and speche: in more abhominable
more shamefull maner than any synne before in mon
yse of that synne. And doþe more bate and hating
unto the corruption of good maners in yong per
sones: þa euer dyd the dede. And therfore noþyng
in app man: may be/more monstrous/more uncomme
ly/more beyllly / more mischedous than the vnde ley
cher. Other nowe all this shall come to passe / that
is sayd and moþe: oþ els / if by the synþules gracie of
our lord: the conscience take remors to leue that
licetþy/ than make that lytell shorte and sempþe
pleasure: be redemmed by gret þayne and forswere
þe

The.xviii.Chapitre. fo. CC. xxvi.
by mony tress/wepynng/weplynng/and moucynng/
by fastynge/prayng/and other due penaunce/ were
it nat thā moche better/and moxe wylosome/to leue
that carnal fally/and poysoned pleasure at the syȝt
thā other to be brought vnto so great misery: or (by
so great and grevous trouble and hewynes) to re-
deme so smale and yet that also so false and painted
pleasure.

¶ That this synne shulde also be leſt by the circum-
staunces of the ſelſe persone well conſidered.

The.xix.Chapitre,

1 folio

Any circumstaunces alſo of the ſelſe per-
ſons / ſhulde reasonably withdrawe þ
breſtlyfe. Syȝte if he were a preest/
or yet a religiuous perſone/man or wo-
man/vnto whom he done here priu-
patip wyppe: they ſhulde rememb're/howe they bene
holly consecrate vnto oure lord god/and vnto his
diuine ſeruice/and therfore done moxe often app're-
the vnto the holly ſacramentes/than done other pro-
phane and lay perſoues. Let them than conſider
hewe vnaſſo; dyngē/hewe vñcomely/hewe abomynable a preſump-
cion it is/vith the ſame ſelſe mouthe/to receyue the
the blesſed body and holly ſacred blode of our lord/
þ to kyſſe þ lycke: that lothely ſynckyng ſcoȝt þ vñ-
clene perſone. Or yet to handle or touche in like ma-
ner. Hewe moche diſſerent it is/to be one body and
one ſpirite w̄ god: þ one body: w̄ þ ſynckyng ſcoȝt
þ ſtrūpet. If þ pſone were lerned þ ſoulē iſo moche
is moxe ipke vnto our lord god/ and ſo moche is it
moxe conuincyng þ rebuke vnto hi. If þ pſone be no-

The Pype.

¶.iii. ble

I Blaundis

The thyde parte. The thyde membre.
ble of bythe o^r estate: So moche is the office more
open and launderous/ and so the synne more great
and greeuous. If the persones wers maried: let the
considre: howe honeste/ howe honorabile the state is
of matrimoni^e/ truely kepte / without violation o^r
defoulyng. And howe it doth signifie and betoken
the coniunction/ and mariage of our sautout Christ
Iesu and holy churche. The putte & cleenes wher
of: all christianes: Shulde (as moche as were possi-
ble) folowe and indeuoyre to kepe. That is to saye
to be without vncleenes (as ferre as mannes dili-
gence maye auoyde) vsed euer with reverence and
dread of god/ and yet to be in ffre and chyldrem plen-
tuous. For it is alway louthsome/ and inconuenient
that any christiane in any state of this lyfe: shuld be
gyuen o^r applied purposel^y: unto any sylich^e fulup-
tuous pleasure. Consider nowe and loka further/ if
this vncleene lyuer be a yonge glone. Howe moche
damage it is: to lose & destrope the floure of yowre
that neuert can be recouered ne restored agayne.
And in so stynkyng and beestly luyng: to spende
and destrope his best yeres/ his very golden yere
and noble yeres/ that sone done passe/ & never maye
retourne. And yet ouer that: to comitte and do by
Wanton ignorance of age: that thyng: that shall e,
uer moxe in his lyfe: geudge the conscience. And that
shall cause in his soule and mynde: most byter pitt-
ies/ and poysoned synges of remors. Whiche that
tho^rt sleepng pleasure (by that wyked and unhappy
lyschynes) left behynde. If the persone be female: a
woman: nothyng dothe more bycome that sexe and
lynde: than cleenes and chastite/ ne any thyng in a
Woman: can be more shamefull: than that abhomi-
able

The xxiiij. Chapitre. fo. CC. xviii.
pable misuse of the body. If he were a man of full
age and pfection: So moche the more it bpcometh
 hym to playe the very man of grauite and sadnesse:
 nat the chylde of wanton lyghtnes. And if this pe-
 stience were in aged persones: men or women: Let
 them wþþe forþbetter eyes or more clere syght/ that
 they myght se and perceyue: howe þuell that folþ be
 cõmeth that age / whiche folþ in yonge persones: is
 to be weylied of all persones/ and to be restrained by
 counsayle/ or correction. But in aged persones: to
 be wondred and abhorred/ whome also the selþe vns-
 clene lyuers: done moche flaghe to scoyne. fo;
 monge all þ monstres of the worlde: none is moþe
 wonderfull: moþe mocked/ ne moþe abhorred and lo-
 thered: thå the olde lecher. O (saye the people) se this
 olde creple/ this aged sole/ this wydryed trotte/ how
 clene they haue forþgotten themselfe / howe they by-
 gyne to play the sole agayne. He: howe made they
 be/euen at the pyttes byynke: þ yet wolde they wþþ
 fully quenche that lytell sparke of nature: þ remay-
 meth in that wydryed carcass/ gete them a glasse that
 they may (at the leest) se/ and perceyue theyz hōze he-
 res as whyras snowe/ the wþþynged soþhed/ the rug-
 ged lene chekes/ the holowe blited eyes/ the sharpe
 droppynge nose / and all the defoured face: moþe
 lyke vnto a skinchng caret: thå vnto a comely cour-
 tior/ bþd them cure and take heede vnto other thynges/
 þ better may bþcome theyz age. fo; they bene
 past these maters, Tell thet it is beponde reason: for
 theyz age to attempt suche folþ. The selþe fylþy
 pleasure: doþe forþake and loþe you. And say the
 other thou arte wete for me: Noz I forþe Vale.
 Gette the hense into an other company. fo;

The Pype,

Q.D. iiiii. (m)

The thynge perte. The thynge mentoȝe.
(In a furtre) every body is here wery of thy felonie.
A peple of bedes: were moxe mite so; þolde wþiche
These thynges and manȝ worse rebukes: done the
comune people of the worlde/ save unto the olde so-
lyþ he vñclene lyuers. Nowe is tyme to make an
ende. Here may you perceþue/ that chasite is mox
comedable/ unto all christianes: of all maner of age
and all maner of state/ a contrarie/ vñclene lyuyng/
is odious and abominable. Wþil ye nowe haue a
þoȝte recouȝt and rehers of all: lest peraduenture
ye wolde be wery to rede all at lengthe.

Epilogus/a shorte recouȝt. The. crb.
Chapitȝe.



1. H^ere is / the loue desyre/ a purpose
of chasite. Wherunto/ every glōne
may reasonably be moued / by the
beauty/ þ honeste/ þ pleasure þfect
in both soule & body / of that moste
noble vertue chasite. The seconde
is/ the vterre herted & horȝoute of the contrarie byce
and aduersary/ vñclenes, wherunto the fylthyness/
shame/ and yuell ende of the same: shulde moue any
creature reasonable. The þreþuets of chasite/ ben
theseþ prayes/ and temperate biete / of all maner of
fode taken in due tyme/ due place/ with due circum-
stances/ and lyke wþise of wayche and clepe mode-
caterlabouȝte in continuance/ and never ydlic. Has
bite and araye of sadness/ accordyng unto the statuȝ
degree of the glōnes. The gesticule and bþhaviour of
body: after the same maner/ with grauite. Speci-
ally the continence and garde: of all the, b. written /
as

The xxv. Chapitre. fo. CC. xxi.
as of the accessio; bretyng: frō al bayne/namely bo
clene wōdes or cōmunication. Of the espes or sight
frō all wanton or lyght cast therof. The nose frō
the delectaciō of all swete and meritōuous smelles.
The conge frō al delicates of mere pleasure with
out mede. But specially frō bayne/and boclene/or
lyght wōdes. The touchyng: in p̄cise maner/wh
moste h̄yghe diligence and warenes/frō al naked
partes/excepte i maried persones. And yet therē: in
the d̄ed of god/all honeste/and reuerence of the ho
ly sacrament: dūely obserued and kept. And aboue
all other: b̄ ware of familiarite/kepyng: or desp̄
ryng acquaintance/and that of any maner of p
sones b̄y affection. For thoughē the persones be no
ted and knowen: holp and of singuler sanctite / be
nat yet to homely/mysticall euermore your selfe.
And cōpanys that is suspecte: sic you euer ſauoyde
on all maner ditterly. Sole p̄ſence: is a pernicious
peſtience and as deth to be auoyded / specially of þ
contrarie ſexe/as man and woman kynde to gether
alone/any where/in any tyme/or any place. And ſo
in lyke maner: is the liberty and power of sole p̄ſ
ſence/that is/that the persones of contrarie ſexe/ my
ght be together alone/if they wolde. The appetitie
of clene / swete / and fayre / or fyne clothes: and ofte
wapsyng/and curiouſ p̄kyng of the body: is an
edemp of chaste. The ḡeat & chefe custodij/garde
and muclyng of chaste: standethe in the dispo
ſicion/and ſervante applicacion of the mynde unto
our lord god/and moſte ſweete ſauourit Jesu/b̄y co
templacion/prayer/meditacion/and b̄y continuall
appointed and determinate good and holp exercice
bothe of ſoule and body. This Epiloge and breue
recounte

6. *meritōuous*

7.

8.

9.

10.

11.

12.

13.

14.

Che thypde parte, q̄t̄ be thypde membre,
recount: hanc we made / so; them that beneliche to
rede longe wōkes. **C**he figures in the marget: ben
set fo; the / that if the redē wolde se at length any of
the maters o; point; here touched: they may tourne
onto the same figures withinforw̄d byforw̄d; and therē
at one of those figures: whēnt̄to binē herē to ges
ther: synde therē desyze. **I**nferme our lordē godia
moste swete saviour Jesu: that bieth the w̄p;
tyngē and readyngē: maye be unto the ho
noure laude and prayse of hym / and
all his sonnes. **D**uto the intended p̄fesie
mōre to the parties, and yd: also the
Amen.

Che olde w̄zeche of Syon.
Eychatde whitforde.

Can thus an ende of the thypde boarde of our bel
le and of the thypde membre of this
thypde parte of our wōke.



CThe fourthe parte of this woorke of the hole bessell that is to say religion. The fyfth Cha.



All thynges diuisible:
that is to say: þ may be diuided
in sondry partes: the partes ben
þysse þsupposed / whiche duely
þoynd to gether: done make þ
þoole thyng / I sayd in thynges
diuisible. For al thingis ben nat
diuisible into sondry ptes/as a spicte/god/ Angell
or manes soule. For althoughe þ soule haue ptes spi
rituall: yet can they nat be devided in sondre/ne any
of thysse þ selfe soule. For all weare crete & made at
ones. In all other bodily thyngs: the hole is made
of þ partes ioynd (as we sayd) ryghly to gether &
scamed into a certeyn fourme. The partes therfore
of our vessellþyppe/or Tunne/we haue some what
set out byforo you yet here wyll you aduertere say
þnto me. Sy; these part; þ you haue set forth: wyll
nat make your vessell þfcre. For her done lachte
two ptes moche necessarie/that is to say a botome/ &
a hed. The botome is þysse requyzed as foudement
and begynnyng of al the vessell. For therunto must
the boordes be þysse scamed/ & þā compassed aboue w
your hoppes/ & they bounde with the wykers. And
than muste you nedesp haue an hed to couer your
vessell:if you shall well preserue your wyne: all this
(I gaunt) is very trouthe/narwstandyng: I dyd
herely chynke/and yet I do bylue:that al you dyd
of your selfe þsuppose: these two partes as nat ne
þyng out increates. For all that we do in religion
hath but one foudement & begynnyng that is seyd
with

Heb. ii. B.
1. Cor. 3. C.

The fourthe parte.

without whiche: it is (as saint paul sayth) impossible or unpossible to please god . And other foudement or botome thā is put all redy: no man may put (sayth he) whiche is Christ Iesus / & his syrche / & all our workes muste nedely ende and be concluded in charite / or els all ben lost. Nowe you knowe wel þ for us to haue enterprised any chynge to intreate of these twynne: had bene supfluous & a gret presumpcion / sayng & perceyvynge: howe largely they be intreated / of so many / so auncient auctorites / wherfore we humbly byseche your to be cōtente: wþ your owne necessary part þ supposed: and without our parties so / so porely set forthe for the perfourmaunce of our said bestell / þyppe or Tunne / wherby is signified (after our enterpryse) religion monastical / wherof to intreate: we shall begynne with religion in generall.

C The definicion / determinacion / or declaracion of this terme religion. The seconde Chapitre.

R Speke of religion i general: it semeth conuenient to shewe syssle what is ment by þ selfe terme religion . For that thyng þ is called religion: hath alway ben vsed in al maner of nacions / in so moche that the paganes or paynims / sayd that religionis that thyng wherby the ceremonies of diuine worshyppe / or of goddes worshyppe / ben exerced & done wþ reuerence. And those psones (sayth he) ben called religious þ diligently and reuerently done intreate and ministrare all thynges that done apperteyn unto the honour / and worshyppe of the goddes. And the olde philosophers dycal religion / a science of compynges of

Cicero de
natura de
orū. li. i.
Ibidem.

Plutarce.

: The seconde Chapitre. fo. CC. xxxi.

of thynges diuine of such thynges as done apper-
tene and bylong unto god. But you wyl say here:
As p; we care nat what infideles and miscreantes
haye sayd o; done say/ let vs heare what christiane
auctorites done saye of religion/ yet say I: we maye
take hereby that religion bath ben ruer amonge all
maner of people. And that those personnes were cal-
led specially religiouse personnes: that could best do
ceruice and honoure unto god with speciall cere-
monies: and were in the same moste reverent & devout.
And those maner of personnes/ in all maner of man-
ers/ were auer of moste highe dignite and degré
and so had in honoure and reuerence of al maner of
people. But let vs leue them/ and se what our catho-
liche and christiane doctoroues done say therof. Holy
Caput Augustyne/ saythe that religion is a due ho-
nour to; wortshyppe unto god/ wherby the soule by
reconciliacion and agreement agayne: dothe bynde
it selfe unto almyghty god from whence it dyd re-
bore it selfe by synne. And the same i sentece hathe
Caput Isidorus: So that by the mynde of Al doctoris:
we may say/ that religion is a due reverence and ho-
nour unto god/ done is he wed/ & declared by cer-
emonies & outwarde signes o; tokens/ according
unto a tyme o; certeyne custome of auctorite/ that is
to say of the lawe of Christe and the ordinance of
his churche. And of this religion ben al christiane
fo; althoughe all christiane done nat alway shew
we outwarde (by ceremonies and outward signes
the due honoure of god) per bene we all bounde to
shewe it so outwarde: if tyme and place dyd so re-
quise. And therefore the greces haue two diverse
termes for this worde religion/ þ tons both signifie
the

De ci. dei
li. 10.

De quan-
titate ani-
me et de
ciuita. dei

li. 42.

Isidorus

li. 18. ethi. / *ceremo-*

Definition

.111.33 .vii

The fourth part. .111.33 .vii

the inwarde and p[er]me honoure of god I done in the
soulis of mynde alone / & the other: þ outwarde he-
nourse after the maner by soþe sayd / yet done not we
say þ all glories þ done reverence / a honour bnto our
lord in al certimonties & outward signes (as is said)
ben religiouse. for a sp[ec]iall defens of þ[er]e sayd of
god remaynyng in the soule: other make religion
wayne & wodde / as apperteth by þ[er]e sentece of saint Ja-
mes the Apostle. If any glories (sayth he) done sup-
pose a truthe the selfe to be religiouse / a done nat ce-
freynge theyz tonges fro p[er]uel but done decryng theyz
soule: theyz religion is wayne & wodde. Also þ[er]e ho-
nourse of god (to be therby religiouse) must be done in
a clene soule & mynde / so both folowe I þ[er]e some place
This is a clene & spotles religio (saith sait James)
amenist god & þ[er]e father of heue: for al christianes. To
visite / conforme / helpe / a succoure pupilles / fatherles
& motherles chylde / wedowes & vedy glories i theyz
trouble / & thā both folowe soþe þ[er]e / a also to kepe the
selfe imaculate / pure / clene / & spotles fro this wold
that is to say: fro synne / a fro all þ[er]e occasions therof.
So thā is required / þ[er]e all glories of this religio: be
synnes. And so in this religio / þ[er]e we have described:
commune bnto all glories / & a beþ apte vessell to þ[er]e
serue þ[er]e wyne of the lyfe of p[er]fection. But this vessell
is coparable bnto þ[er]e great fasse wherto wyne is put
at the fyfth begynnyng / & so thense virtues / & diu-
ded into the other particuler vesselles. And although
wyne may be serued in many vesselles: yet none is
more apte ne more vsed: than the Tunne oþ Pypes
wherunto (at our fyfth begynnyng) we compared
this maner of religio: wherof we haue and yet haue
done merte / & / doylarred / & / doylarred / & / doylarred

The thysde Chapitre. No. CCXXII.

¶ Of religion as the terme is commonly used / that
moste of monastical or monasticke religion.
¶ The thysde Chapitre.


¶ Religion thā here intreated is more
specialedge than the other byfore described,
And is called monastical or monasticall
or monasticke religion of this latyn tēr-
me / monachis / or rather this greate word mona-
chis / whiche is to meane a persone segregate / sepa-
rate / or departed from the cōmune sorte / and compa-
ny of other worldy persones / & that in our cōmune
englyshe is called a solitarie persone. And this ma-
ner of religion in the latyn tonge is called mona-
chatus / that is to meane / a state apperteynynge to
monches and solitaries persones / whiche state is
more called onely religion. And such persones as
ben bounden unto that state / and done lyue in reli-
gion / bene alone called religious persones / and non
other persones ben so named cōmune but onely they
And this maner of religiō is diversly described / as
declared & shewed what it is / or what is ment by q
term. This maner of religion (sayth one) Est vita
euāgelica: qua: Christus ex cōsoluit / & precepit obseruā-
bijs obuiācia deuitā. That is to say / religiō is the
lyfe euāgeliāl / or euāgeliike / þ is to say the lyfe of
þ gospel / which lyfe doth obserue & hepe: both what
Christe consayled / what he comauanded / or else he
þynng: as wel those thingis þ Christ dyd consayle: as
those þ he dyd comauande / & eschewyng / auoydyng &
þeyng al thingis contrarie. But this definition of de-
claration is nat sufficient / for it doth nat alway frame
w þ this declared. for thā shuld folowe: þ every p/
one of

Moxaxos.
monachos

The definiti-
on of reli-
gion mona-
stical or mo-
nasticke.

Lodouic,
caruaial,
minorita
contra Er-
asmus.

.....
any degree/wanted or/brunglesþ (of democion) wylle
and wyl he kepe bothe the comandementes q/ and the
counsayles of the gospel and sic the contrarie/were
forthwith a religiouse psonne of this maner / that is
monall the whiche is nat true. And also it semed
vnto me : that the sentence in the embry set foþ the by
these wordes. His obulancia deuotio : That is to
say/eschewyng or awydpng the contrarie: this sen
tence (I say) is superfluous and vpposite. For who so
ever kepereth the comandementes and counsayles of
the gospelles: doþ awydp the contrarie. And who
doþ nat awydp the contrarie: doþ nat kepe them/
natwylt anbyng. I thynke verely the same defini
cion oþ declaracion without those last wordes: and
with a fewe other wordes : shulde be sufficient and
good. Thus Religion monastica is that lyfe euang
eliche that by the liberal grace and wylful hand
of solemayne howe accordanþe vnto any auocauised
rule obserue and kepe those thynges that Christ
tauispled/ and also that he comanded. And here
vnto agreeth well the definition and declaracion
vñ a great partie/sayng. Religion monastica ex inter
gra disciplyne monasterialis obseruacione humana tradi
tione constituta, atq; ad euangelica complenda con
silia, nos cultores astringentis certis statutis et regu
lis determinata. That is to say: Religion monastica
is an obseruacion oþ keþyng of disciplyne monas
teriali/that is to say / such maner and byþanourz
as is used in monasteries: constitute and obþeyned
by humayne tradition/that is, by ordinaunce of men.
And constreyning and bynding the generall bisses
and levers of the same disciplyne and maner: by ec
teyne Statutes and rulez determined/ unto the cou
sayles

Definicio
authoris.

Religion

Iudocus
Clichto.
De laide
monastice
religionis
ca. 1510
• zuchus
• clystres
• anno 1510
• 2. et 1510
• regnus et
• regnus et

i. euerende

The Ryde Chapitre. fo. CCxxviii
Cayles of the gospele to be accoplished and fulfylled
The same agayne in more playne termes. Religion
is an obseruacion/performance/ o; kepyng: of
suche religious maner as is used in monasteries /
whiche maner: was ordened by holy fathers / & doth
concreue and bende þ discipiles of the same: to ac-
comyng the and fulfylle the counsayles of the gospele/
whiche layd obseruacion and kepyng of this man-
ner: is determined and appoynted by certeyn statu-
tes and reules. And this is the religion: wherof we
done here intreate as the moste apte bessell/ & moste
conuenient way: to preserue & to continue as moste
precious wyne/the wyne/of perfection. In the partij
wherof:ben described byforo and determined. But
here now I do pimagine what many persones (spe-
cially in this troublous & moste lamentable tyme)
wyll say hereunto. Soþ(say they)what nedethe all
this declaraciō of so many religious: we done sup-
pose and thynke one religion sufficiet for al christis
ane people. The religion of Christe is ymough for
vs all. So that all christianes: kepe(as due bonde)
all the preceptes o; comandementes of Christe.
And euer man (at liberte) to kepe the counsayles
that wyll without any bonde at all. Hereunto we
shal shewþ answere. There haue ben euer among
all maner of nacions (as we layd byforo) some mas-
ter of persones: that more precisely and more reu-
tently / and with more devout ceremonies dyd ho-
nour unto theþ god o; goddes: than dyd the com-
mune sorte of the people: and those were called reli-
gious psones. So þ as wel amog the infideles: as
among the people of god: were euer some persones
after this maner of religion. In the olde testament

ef

Obiection.

Answere.

Nu.6.A.

The Pype,

R.R.I. were

The fourth part of this
were certeyne persones of this maner called proph-
ets / that by vowe were consecrate / and moch were
different in fourme and maner of lyuyng from the
other people of Irael / whiche nat withstandyng
were the chosen people of god / and had a religiouſ
lawe comune unto them all / whiche was sufficient
for theyr ſaluation. Yet woldе our lord god haue
ſuche ſpeciall diuisions / and diuerences of perfections
amonge his chosen people. Some were comune

Nume. 18.

Deut. 18.

3. Reg. 17.

& 19. & 4.

Reg. 1.

4. Reg. 4.

Josephus

de auti. si.

18. ca. 5.

Math. 11.

Matci. 1.

Obiection.

A. 2. 2. 1.

people / ſome p̄ſynes / ſome preſtes / ſome leuites / &
Deakenes. Some religious / of thyghe perfection as
Heliuſ that both in aray and fedynge was ferre fro
other / and after hym his diſciple Heliſeus in lyke
maner. And a lytell before the coming of Christe
were certeyne religious persones called Eſteſis / or
Eſenies / whiche were of ſinguler perfection aboue
other / as Josephus writeþe. But nowe let all thiſ
paſſe and let vs loke vpon the newe teſtament / was
nat ſaint Iohan baptiſte (after the incarnation of
our ſauour in the fyſte begynnyng of Christ) a re-
ligious perſone / and of moche harder lyfe / both i diete
and aray / thā ben nowe in theſe daſpes. Saunt Ioh-
an chriftoſtomus bothe call hym a p̄ſyne and doc-
tor of monaſticall religious persones. For he by-
ganne religion tymely in youthe / and therin dyd con-
tinue / and by deſp coming of our lord / and ſauour /
Iesu Christe. But here (me ſemeth) I herde ſome per-
ſones ſpeke and ſay vnto me. Sy / we take no heed
ne care any thyng / what was done in thiſ bythalfe
in any lawe / or in any nacion oþ people / before the
coming of Christe. For Christ is our lawe / Christ
is our exampel. Bygynne at hym ſelfe / and if you
can ſhewe that he kepte in hym ſelfe any ſuche mo-
naſticall

The thysde Chapstre; To. CC. xxxiiii.
nascall religio: or that he instituted and ordyned
any suche to be kepte: tha may you pswad vñ unto
pout purpose. And to graunt that aboue the lawe &
religion of Christe coniune vnto al persones: as suffi-
ent vnto theys saluacion: yet this monastcall reli-
gion/ may be good and necessarie vnto perfection.
So; answere herevnto: I muste pray you to take þ
laboute to tourne backe vnto the syxt parte of this
pore worke/ wher in þ answere that we made vnto
these newe heretikes: I was compelled to speke of
that maner/ whiche els myght conueniently haue ben
reserued vnto this place. I pray you looke there fro
the fourthe Chapstre vnto the xv. & I truste verely
you shalbe satisfied/ & preye that both our saviour
Christe in hym selfe/ kepte this maner of religion/ þ
we done call monastcall/or monastike/ and ordyned
the same to be kept by his Apostles/ and howe
they receyued the same/ and were bounde therby
& dyd pforme the same. And also howe they dyd
consecrate other diuers persones of bothe the sexes
þ is to say/ of the male kynde/ & of the female kynde
of man: vnto the same maner of religio/ as doth ap-
pete in the legende of saynt Mathew/ & other of the
Apostles/ & of saynt Clement that was disciple vnto
saynt Petre & after hym pope. So than we may
thus make an ende of this fourth pte/ as of our bes-
sell/ Pype/ or Tunne/ wherby this maner of religi-
on is signfied/ as the moste sute vessell to pserue/ &
continue the preciouse wyne of the lyfe of perfiction.
Wherol nowe shall folowe in breue & shorte maner
as vnto the selfe thyng/ bycause many treates and
bokes ben therof wryt both in englyssh & latyne.

The pype, B.R. II. Dr.

Answe.

The fyfthe parte.

COf the fyfthe & laste partie of this inter-
prise and poynt laboure / that is / of the wyne to
be preserued in the sayd vessell / Pype o/
Tunne / by the whiche wyne: we done
understand the lyfe of perfection,
whiche is but one Chapitre.



Ere no we in the fyfthe place
we prompted to speke somewhat of
the lyfe of perfection / whiche we ap-
pointed to be signified by the preci-
ous wyne to be reserved i our sayd
vessell of religion. By these termes
the lyfe of perfection: we done meant a state wherin
creatures done lyeue perfectly. That thyng is cal-
led singulerly o/ simply pfecte: wherunto no thyng
may be added o/ that lacketh nothyng. And so after
that maner: is nothyng perfecte but onely god hym
selfe / ne any lyfe o/ state of lyuyng is so / o/ vnder þ
fourme perfecte: but this lyfe alone. In oþer way.
A thyng is called pfecte: unto the whiche nothyng
may be added as by longyng unto that thyng that
is to say: that hath al thynges / and lacketh nothing
that shulde apperteyn unto the natural perfection
of þ thyng. And vnder this fourme is euery psone
of soule and body: perfecte man. But in this maner
of perfection: ben many degrees. For Angell is of
more perfecte o/ excellēt and more noble nature: tha
is man. And the lyfe o/ state of the lyuyng of them
in lyke maner. But we done speke here of the lyfe of
perfection: as it doth apperteyn unto mā. And yet
not so as it was in man byloze his lapsē / and fal out
of paradyse

At his owne Chapter. fo. CC. xxxv.
of paradyse: but as it is nowe in man. To them I
meane that ben christianes. fo; all those vp the pas-
sion/birth/and resurrection of our Sauour: recey-
ving his seynt/bpuyng & baptizd: bene eisones
borne and renewed vnto a perfecte lyfe/ or a perfect
state of lyving/called comunely the state of saluaci-
on. Qui crediderit et baptizatus fuerit saluus erit.
Sayth the gospell. Who so dothe byleue/and receyue
the ryght seythe of Christe/and in the same is bapti-
zed: shall surely be sauued. This state of lyvinge: is
that lyfe of perfection that we ment and spake offig-
nified by the doule sweete and precious wyne to be
preserued in our sayd vessell of religion. Soz al-
though all christianes: ben put ones in this state:
yet is nat that stote continually kepte in all them.
And although this state/and lyfe of perfection may
be well kepte/and preserued in many other vesselles
that is in many degrees of persones yet(as I sayd)
it is nat so surely kepte of any sorte:as of religiouse
persones. And yet nat withstandyng I do nat de-
ney/but that some persones in euery degre of þ peo-
ple/as some in wedlocke/some in wþdowhed /some in
virginite among the layfee/and among the clergie
some(I say)may/and done preserue/kepe/ and con-
tinue the sayd state/and lyfe of perfection: as well/
as sure/and in as perfecte maner / as any religiouse
persones done. But yet(as I haue often said)there
is none of these degrees/that throughte out the hole
degre:done kepe it so wel/as religiouse persones/ &
therfore I sayd that this vessell is mooste apte / and
mooste conuenient to preserue this precious wyne of
the lyfe/or state of perfection. Where I say: most con-
uenient: I do nat deney/other degrees to be conve-

Marci.
16. D.

The fyfthe parte.
ment and very conuenient. So that is the syng of
these newe heretikes done lep unto the charge of re-
ligious persones / that is where the religious per-
sones say / that the state of religion: dothe beſt of all
other states comunly / kepe the ſayd state of pfection
The ſayd heretikes done threpe vpon them / & falſly
done accuse them: that they put the ſelue / and done
affirme them ſelue to be onely in the ſtate of pfection
And that they done despyle all other coxtes / or de-
grees of people in comparison vnto them ſelue / whi-
che syng no maner of good religious persones: e-
uer ſayd or thought / but rather the contrarie / they
done suppose al other persones better tha they denie
natwithſtandynge: yet do I iuge (as I ſayd) that re-
ligion monaſtike duely kept: is the moſt apte veſ-
ſell / the moſte cedp way / and moſte ſure meane to p-
ſerue / and continue the lyfe and ſtate of pfection /
wherin the holy ſacrament of baptyme / dothe put ſet
all persones that duely done recepue it. And yet
in that ſtate of baptismē duely kept: ben degrees of
perfection meritorious. That may be pured by the
goffell. So our ſauour hym ſelue in his actes of our
inſtruction: dyd nat alway kepe one maner / or one
ſoucre / but ſomtyme he shewed hym ſelue as a per-
ſone bniuersall / and dyd accompany hym ſelue / and
be familiar / in eatyng and drynkynge / ſpekyng or
talkyng with persones of lowe degrēe / wherwith p-
rophatis / and ſcribes were laundzed and toke occa-
ſion / and ſomtyme he shewed hym ſelue of hygh &
unguler pfection in fastyng. cl. dayes / in prayet /
and ſpecially in his traſfiguration. In the whiche
thoſe persones that were preſent: were ſo rauished
that they wold haue diuerled ſtill there: and never

Matth.

9. B.

Reamdey

This one Chapitre. fo. CC. xxxvi.
to haue descended vnto the lyfe they vsed before / &
yet was that lyfe: moche happy and gracious when
in they lyued with they mayster / & moche more per-
fecte: than was þyse of many other good & devout
plores. So thā appereth þ i. þ pure state of chris-
tis nise: bene diuerse degrees of perfection. And as it
were two maner of lyues distincte and diuerse / and
yet both of hyghe perfection / whiche ben comunely
called. The lyfe actiue / and the lyfe contemplatiue /
and some plores done put the thyrdre lyfe and done
call it the myrtle lyfe. But our lord & sautour spake
but of twyne / prefeccyng the one / & yet allowing
and praysing both. Sayng vnto Martha that the
one lyfe is necessarie / that is the lyfe actiue / whout
whiche no persone may be sauied. But yet is the oþer
ther lyfe of contemplacion: more noble and excellēt
why shulde than these newe heretikes sape / that the
people shulde be all of one founte of luyynge / syþe
our Saviour hym selfe dyd expresse and set forthe
twyne boþe in his owne couersacion / and also in
the sayd wordes of the gospell / where he preferred
the lyfe of contemplacion / sayng . Maria optimam
partem elegit. Mary (sayth he) hath chosen the best
parte . Who nowe (by good reason) wyll blame oþer
dissalowe them that (with Mary Magdalene) done
chose the best parte: oþer who wyll nat rather prayse
them that so do: I crowne none. But religiouse per-
sones done take that parte / and mosste nece done fol-
lowe the same. Ergo religion is the moste apte &
conuenient vessell / the moste sure and redy meane to
preserue / kepe / and continue this precious wyne of
the lyfe of perfection. And so is our purpose of this
þys labourre: concluded and ended / after our poore

bunder.

The sytche partie.

Understantyng and tude maner. I beseche you ap-
plie all unto the beste / and so accepte my good wylle
and mynde / in our lord god and moste swete lawe
our Jesu Christe / who preserue you al in his grace
and mercye. Amen. And of your charite /
praye for the sayd wretched brother of
Spon / Rycharde Whgforde.

YEt whā I had thus finished my mater: I was
required (bycause I had made mencion of the
two lyues called active / and contemplative) I
shuld shewe forther unto the unlearned people what
is ment by those termes / active / & contemplative / & to
shewe some example of both. And I answered the
couthe / that the request vpd passe myne understandyng
of selyng. I myght gaduenture gesse therat /
and do (acco;dynge vnto the comune proverbe) as þ
blynde man doth cast his staffe. Wherfore I wylle
nat take vpon me to make any worke / or treatise of
that mater / nat with standyng. I am content to shewe
my pore mynde as vnto the understandyng of the
termes. This termme active: is as moche to say i en-
gylshe / as appleyning / or bplonging vnto an acte
dede / or worke / or vnto actes / dedis / or workes / done
or wrought outwardly vnto the knowelege of out-
wardre persones. And the ysones þ done vse suche
workes or dedis: ben called active ysones. And the
lyfe or state / maner of lyuyng / of cheþ þ (for þ mosse
parte) ben occupied in suche maner of actes / dedes /
or workes: is called a lyfe active. And vnto this lyfe
done apperteyne and bplonge: the preceptes and co-
maundementes of god specially of the secōde table.
And the comaundementes also of the newe lawe of
Christe

This one Chapitre. fo. CC. xxxvii.

Christe and of the churche / and the vse. woxkes of
mercy / with other good dede o; worke done in clene
lyfe. For the woxkes of synne: ben dede / and the lyfe
of they; woxkers: is nat worthyp the name of lyfe / but
gather of dethe. For dethe it is in dede / and the perso-
nes that done vse it ben dede. So the bishope dyd
answere saynt Iohan the euangeliste wha he aske
 hym for a yonge man that he lefte in his keppynge / he
is dede (sayd he) what maner of dethe. sayd saint Jo-
han / he is (sayd he) dede in the synne of the wold.
All maner of good woxkes (than) done apperteyne
vnto the lyfe actyue. Nowe for the other lyfe which
is called contemplacyse: this terme contemplacyse: is as
moche to meane: as apperteynyng o; belongyng vnto
contemplacion / and that lyfe is called contempla-
cye: that (for the moste partie) is gyuen and applied
vnto contemplacion / and the persones that done vse
and ben comuneably occupied therin: ben called con-
templatus persones. This terme contemplacion:
in playne englyshe: is as moche to say: as a dilitet
beholdynge o; inward lokynge with a desyre of herte
And this beholdinge o; lokynge (after the comune
significacion / and vse of this terme contemplacion)
doth apperteyne and bylongynge rather vnto þ soule
o; mynde: than vnto any bodylþ syght. As whan a
personne wolde (for very furuente deuocion / desyres
of our lord) gyue / & applie hym selfe (with diligent
study and of purpose) to sequestre / and withdrawe
o; put away all his herte and mynde (as moche as
is possible for the tyme) fro all bodylþ and worldly
thynges / and to syre o; fasten the same vpon thynges
celestiall and heuenly / beholdinge and lokynge
therupon with the eye / & syght of the soule o; mynde

by

The syfthe patte.
by cogitation/thought/meditacion/oy remembrance
And bycause this thyngē mage be done by divers
mantes/and diversē degties of feruour and desyre
diversē doctoures and contemplatiſe pſones: haue
ſet forth in wryting theſe myndes therin ſome in
gylſhe/and mo in latyne/and (I doute not) in al oþer
tonges/oþer langages. Among the whiche: I
am requited to tranſlate one lytell booke
of a great clerke/called maſter Johanne
han Gerson/which worke can nat
be made ready to be priynted
at thiſtyme. Vale in
Christo.

Impriynted at Lon-

don in ſleeteſtrete/by me Robert Red-
man/dimellynge in laynt Dunſtones pa-
thy/next the churche. In the yere
of our lord god a thouſande
(noſſelius) þre hundred and xxxix. contyning
þiſt day of Marche,

Cum priuilegio

Regali.

þis day of the 13 day of Marche anno domini MCCCCXVII

þis day of the 13 day of Marche anno domini MCCCCXVII



Всѧ тиа, миа, сре
Збѣгъ / Земли / Земли



Saynor ffry place